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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXVII.

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1938

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The Woodstock Letters
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THE PHILOSOPHY CURRICULUM AT WOODSTOCK

BY JOSEPH C. GLOSE, S.J.

In September, 1935, a new schedule of studies was introduced in the philosophate at Woodstock, Maryland. It included some major changes. Mathematics was no longer obligatory for all, and those who were excused from mathematics were likewise excused from the more intensive preliminary course in physics. The preliminary courses in biology and chemistry, once required for all, had been so abbreviated over a period of years that little change had to be made here. The net result of these changes introduced into the Bachelor of Arts Course ten semester hours of Natural Science. Only eight hours were required by all the more important colleges in the country. These ten hours were so distributed that two were given to biology, two to chemistry, and six to physics. The character of the courses was also changed. They were to be cultural rather than strictly scientific. Hence laboratory work was abandoned, though the professor might from time to time have a demonstration in class in which all took part. Here some might protest that this was curtailing too much the scientific training of our scholastics. On the contrary they were required to take more science than ever before, because in addition to the preliminary courses just mentioned, they were given courses in experimental psychology and anthropology, and courses in biological, chemical, physical and mathematical theory dur-

ing their three years of residence in the philosophate. Those scholastics, however, who were hoping to receive a degree of Bachelor in Science, were required to take mathematics and rigid preliminary courses in biology, chemistry and physics. They were also held responsible for the new scientific courses introduced in the A.B. curriculum. There is another difference in the A.B. and B.S. curricula, due to the fact that in preparation for M.A. work later on, the A.B. course requires 18 semester hours of advanced work done in some chosen field such as the classics, history, English, economics, or education; whereas the B.S. course requires a like or an even greater amount of advanced work in a chosen field such as biology, chemistry, physics, or mathematics. Both A.B. and B.S. students have the usual subjects in philosophy, together with a new study in textual interpretation. The texts are selected parts of Aristotle and Saint Thomas. Students of both courses likewise have additional courses in education; most of these courses in education are offered in the summer school.

The above then, is a brief summary of the more important elements in the schedule introduced in 1935. There has been much inquiry about this schedule on the part of the members of the Province, and from casual remarks made, there has been much misunderstanding. These remarks have centered about the reasons for, and the prudence of, these changes. Even at this late date it may not be amiss to try to put the schedule in its true light, so that the reasons for these changes and their value may not be any longer misapprehended.

The reasons were fivefold. The first and undoubtedly the most important reason for changing the schedule of studies was the set of recommendations made by the Sacred Congregation of Studies in Seminaries and Universities. The second reason was the urgent demand, on the part of regional educational

associations, for a more specialized training of high school and college teachers. The third was the growing insistence in educational circles that a teacher even in high school hold a master's degree in the subject which he teaches. The fourth was the emphasis placed by state educational bureaus on more full-time courses in the science and philosophy of education by way of preparing teachers. The fifth reason was the universal trend among college and high school deans, to reduce the number of class periods and substitute more library work and personal student effort. All of these reasons, it should be remarked, were either implicitly or explicitly incorporated in the Instructio.

For the sake of clarity and at the risk of repeating some of the points made in the opening paragraph of this article, suppose we briefly note how each of these reasons affected the curriculum which was in vogue in the scholasticate before September, 1935. The recommendations made by the Sacred Congregation brought to the curriculum 14 additional semester hours in science and four additional semester hours in philosophy in the form of textual criticism and interpretation. Moreover these same recommendations gave the history of philosophy a vital position in the philosophy curriculum. This subject could no longer be reduced to a vanishing minimum. The second and third reasons enumerated above made it necessary to find place in the schedule for thoroughly organized advanced courses in the classics, history, English, economics, the natural sciences, and mathematics. Academies in these subjects would no longer satisfy the demands of educational bureaus. Just how much time should be given to these subjects was settled by integration with Georgetown University and university requirements for admission to advanced standing in these subjects. When Woodstock College was integrated with Georgetown in order that the scholastics might profit by receiving Georgetown degrees,

Woodstock, quite naturally, had to coordinate its courses in these subjects with Georgetown. Since Georgetown required 18 semester hours of upper division work in these branches for an A.B. degree, Woodstock followed suit. This total of hours assured the scholastic who satisfied the course requirements, that there would be no hedging when he made application to a university later on for his entrance upon graduate work. In fact the arrangement was a generous one and to the credit of Georgetown indicated a high standard of preparation for university work. The fourth reason mentioned above added about six more semester hours to the curriculum in educational subjects.

Now consider in terms of actual class hours what this meant. 42 semester hours were to be added to a schedule already top-heavy with class. At the time the scholastics were burdened with about 20 class periods a week,—certainly excessive for students who are expected to spend a good portion of the day in spiritual duties—who have not the normal recreational outlets of students in the world, and who are expected to show much more personal interest and effort in their studies than the average college student. In order to meet the new demands the class periods would have to be increased to 27 a week or more than five periods a day. Not only was the thought absurd, but educators the country over were realizing more and more that too much of the student's time was being spent in the classroom and too little time was being spent in quiet thought and personal and deeper acquaintance with the classical sources of knowledge. The student was bound to develop the copyist mind, yet we hoped for leaders in intellectual life. Such a state of affairs originated the fifth reason mentioned above, namely the reduction of class periods and the increase of library work.

Two ways were open for a solution. Either the

time of training the scholastic had to be increased from 7 to 8 or even 9 years, or there had to be a new emphasis on courses. The second way was the only one we were permitted to follow at the time of the change. Did the inauguration of the change have any principle of direction? The inaugurators had four principles which they considered fundamental. The scholastic must be trained to be a priest learned in philosophy, to be a teacher alert in educational science, to be a scholar with a superb mastery of his own specialty and a deep knowledge of general culture; and to enable him to accomplish this threefold aim wisely he must be given enough leisure during his studies to make the training lasting and finished. The Juniorate would help, though the plan of education in the Juniorate had to be more circumscribed. The fundamentals in the classics, history and modern languages would be a task sufficient for these earlier years. In the Philosophate the intellectual horizon of the scholastic had to be expanded without crowding the view and driving from the mind the learning acquired in the past.

The scholastics were divided into two groups, A.B. and B.S., and each group had its own schedule. Since the B.S. group was sent elsewhere for the time being I shall confine myself to a description of the curriculum for the A.B. students. The courses in Scholastic Philosophy were so distributed that the first year averaged about eleven hours a week, the second year about eight or nine, and the third year six. Three hours a week for one semester were allotted to the history of philosophy in second year, and four hours a week for one semester in third year. This enabled the professors in this branch to give courses in ancient and medieval philosophy, modern philosophy, and a summary of the recent Neo-Scholastic movement in Europe. Time was assigned for the study of selected texts of Aristotle and Saint Thomas. The

courses in biology and chemistry were offered in the Summer School as also were most of the courses in education. Physics was given in first year. Experimental psychology and the courses in the theory of sciences were given later in the curriculum. The natural science branches totaled 22 hours, about two hours more than all the science and mathematics courses in the old type schedule. No laboratory work was required. Three hours a week in first year, and six hours a week in second year were assigned to advanced courses in major electives such as classics, history, etc. By cycling the courses, by establishing a full-time summer school, by personal attention on the part of the teacher and personal effort on the part of the pupil a schedule was arranged which gave the scholastics a minimum of class and a maximum of time for library work. The summer school schedule was kept to two class periods a day, while the regular school year schedule average 17 class periods a week in first year, 16 in second year, and 15 in third year. Extra-curricular activities were practically eliminated. This plan gave the scholastic ample time for study and personal intellectual achievement.

Perhaps, however, the curriculum just described has little worth? It may be that the solid training characteristic of the Society is being sacrificed? A complete answer to this query will require a much longer period of trial than has been given. Still, the satisfactory results attained so far are in its favor, and a discussion of the difficulties urged against it will show that rather than being a hindrance to scholarship the new curriculum has all the earmarks of promoting it.

During the two and a half years of its existence there has been evident revival of interest in philosophy. This has been attested to by the results shown in examinations and term papers, and by the large number availing themselves of the reference library. That the learning in philosophy has been both broad and

accurate has been shown in the papers read and discussed in the seminars held for the third year students. These seminar papers have been of particular interest because of the 2-1 arrangement in philosophy. The 2-1 arrangement means the completion of courses in all the different branches of philosophy in the first two years, and in third year the more detailed study of major problems in these branches. This arrangement has enabled the third year students to discuss fully, for example, the problems of Communism, because they have already finished their course in Ethics. In the other seminars they have been able to move from one branch of philosophy to another with ease. They no longer have to transmit a point because it has not yet been seen in class. They now learn the relationships of philosophy with greater clarity. The major electives have given them an aim. They know where they are tending and they no longer are oppressed by the bitterness evident previously, when they were working in a vacuum. Thy feel now that they are being given an opportunity to prepare future work in the classics, or English, etc. And one finds them rather more interested in philosophy as a result. They know that philosophy will form an essential part of their work in any chosen field, and they now make sure they lose no opportunity to render themselves familiar with this aspect of the major elective.

A common enough objection to the new schedule is the reduction of the number of class periods. Some think there should be 20 classes or more per week: more time is needed for the transmission of knowledge and drill. When this difficulty is probed it is usually traced to what educators call the scrupulous-minded teacher. Such a teacher labors a thought until he finds that even the most dull-witted pupil has a copy of it in his memory. And all the pupil needs in the examination is a coaxing attitude before which the

copy appears well nigh perfectly. On the other hand, should even a comma be misplaced, there is endless fussing with the examinee. There is no denying that a teacher of this type needs a maximum of hours to complete his course. He also has the advantage of being a bulwark against heresy, for after a while the pupil begins to think that all education is a mere transmission of creed and becomes rather lazy in the want of responsibility. The extra hours are also urged by those who feel that philosophers have not yet learned to profit by free time. The answer to that objection is perfectly evident. Why postpone any longer the effort to teach them to be responsible young men? If there are always a few who will not absorb the lesson, it is neither fair nor honest to punish the many who are willing to learn intellectual responsibility. The real answer to the objection comes from experience. Educators have found the young people of today most willing to assume intellectual initiative. They are more and more seeking after personal guidance, and they find rather irksome the college that puts them through a heavy class schedule and its consequent mass-formation. If one has studied educational statistics in recent years, he will easily see the force of the argument.

The second objection offered against the new schedule originated among the teachers of philosophy. Some of them think that the advanced courses in the chosen fields will necessarily absorb too much attention on the part of the students. Has experience justified this fear? Not at all; the opposite has happened. Those who have been most earnestly interested in their major elective have attained the highest rankings in philosophy. This answer fully disposes of the difficulty, but for the sake of getting a clearer perspective we shall offer other reasons against the objection. Some of these reasons are intrinsic, others extrinsic. The scholastics now need advanced degrees

in their chosen field and to obtain these they must have the necessary preliminary training in the subject. The courses in the Juniorate are not sufficient preparation. Could these courses be so modified as to be classified as upper division courses? Perhaps, but would the change be beneficial? The author's experience has been such that he has become a confirmed advocate of keeping the aim of the Juniorate what it has been in the past. That aim is to acquire the technique of composition. When that aim is neglected to give attention to upper division treatment of the authors, the result has been confusion. It has been similiar to the confusion evident in modern education where the grammar school assumes the grade of the high school and the high school that of the college or university. The only way out is to give the upper division courses in the philosophate or to wait until after philosophy. That was the custom when scholastics did not aspire to higher degrees. All that was given in philosophy was a warming-up course in the form of an academy. And how sad were the results! The unfortunate scholastic entered upon his regency with a mind almost blank as regards classical learning. He had to relearn everything in order to teach, and his spiritual, sometimes even his physical life, suffered miserably. The objection would expect a scholastic to enter upon his advanced courses with the same disadvantages. The thought seems too foolish to entertain any longer. And we must remember that not only regional associations but state bureaus of education are insisting upon this specialized training for teachers. The objection points to the fact that the originators of it never had to face the embarrassing situation of trying to get state recognition for one of our high schools.

Independently of these extrinsic reasons there is no need for all this confusion. It seems to be a misunderstanding of the upper division courses. The aim

of these courses is not composition but content. And the content in all of them is either purely philosophical or frequently so. In the classics, Plato's Republic is studied, and Lucretius' De Rerum Natura. In history, English, economics or education the student cannot help but meet with philosophic thought. The writer has at times had the very opposite kind of difficulty. He felt that the schedule was hardly giving enough variety; it seemed to be all philosophy, for even what is taken in the natural sciences is immediately linked up with philosophy. Evidently the objectors identify philosophy with a method. They seem to imply that unless philosophical doctrine is summed up in a syllogism or taught as a mental discipline it is not philosophy.

The scientists and mathematicians were not altogether pleased with the schedule. They could not object to the B.S. schedule, for it gave them full fling to do and dare to their heart's content. It was the A.B. courses that disconcerted them. How could a scholastic he really educated without a college grade course in mathematics and an intensive preliminary lecture and laboratory course in the natural sciences? He would miss training in accurate and logical thinking and he would not have the necessary elementary knowledge required for the courses in scientific theory. If besides these surface reasons for the objection there is a deeper feeling caused by a seeming unfairness commonly meted out to the B.S. student in the Society, the writer confesses that he is not altogether unsympathetic to the attitude of the scientist. The B.S. student must first take all the humanistic training of the A.B. student, and then, so to speak, top off his education with science. He does not wish to forfeit his humanistic training, but he does frequently chafe under the burden of getting not even such a small concession as a year of mathematics for one of the two years of Greek in the Juniorate. If the surface

reasons are taken as the ground of complaint, it would appear that they are not overweighty. The content of these sciences can be acquired in the cultural courses and the courses on scientific and mathematic theory. Indeed, it will require a good teacher. He must take his natural science and mathematices out of the setting of scientific formulæ and restate them in the language of commonsense illustration. If he makes the effort to do this his pupils will surprise him with the knowledge they can acquire about a scientific subject. In this form they will most likely remember it longer and talk about it more intelligently. Has this ever been done? This very year at Woodstock the abstruse questions of physical theory were appreciated by students who had no rigid preliminary training in mathematics and physics. Training in accurate and logical thinking can be acquired through other disciplines. Language when properly taught is a good tool. The content study of authors apes the most exacting scientific accuracy in method.

But suppose it is found feasible to reduce the major elective in the A.B. course from 18 semester hours to twelve; should not the six hours released from these studies be applied to mathematics? From the reasons just given the conclusion is evident: nothing worthwhile would be gained. It would be far better to have the scholastic take the extra six hours in his chosen field and apply them later to advanced study in graduate work. It would make his year spent in acquiring his Master's degree so much the more tolerable and profitable. Experience has shown that the average scholastic who has had only high school mathematics with a four year blank in the subject, finds college grade mathematics a bugbear. He soon learns that it is eating too considerably into his time for other studies. Besides, it has become a commonplace of higher education to narrow the range of subjects studied, and to correlate them as far as possible.

The results are more satisfactory. The schedule defended in this article kept the range within the limit of three subjects. Experience had given the edge to this arrangement. When the scholastic had to distribute his energies over four or five different subjects a day, he complained that his mind was in a perfect fog by evening.

There are those who will see no value in these reasons. They are not convinced in what they consider such an important issue. To them the writer would make this suggestion. At the opening of the discussion it should be taken for granted, that if mathematics and the more intensive courses in lecture and laboratory science are to be returned to the A.B. curriculum in the scholastics, then another year must be added to the present seven-year scheme. The issue then becomes this: is it worth the extra year? Educational statistics show that unless advanced work is begun early in life the hopes for scholarly achievement are slim. As a result the present trend of education is not towards increasing the years of general training but rather towards reducing them a bit. Dr. Hutchins thinks it unwise to ask for more than six years of general training including the high school curriculum. Moreover, it might be hard to prove that courses in college grade mathematics are essential to produce a brilliant classical scholar or theologian.

Much of the dispute under this heading could be avoided, it seems, if the B.S. students were given their full quota of training. The danger in the scholasticate is the multiplication of compromise courses. Because the dean may wish to keep his faculty at a minimum, he begins to introduce courses in science which both the A.B. and B.S. students are expected to attend. These courses are generally too rigid for the amount of time the A.B. student can spare, and not rigid enough for the B.S. student. The result is evident: both lose out, but the dean may be happy because he

has saved the expense of another teacher. The colleges learned that this was a penny wise and pound foolish policy, and set about separating the courses and acquiring the needed teachers. Nor can the defect be remedied for the B.S. student by giving him extra time after his philosophy in which to 'catch up'. The superstructure is never permanent unless the foundation is solid. Even if all the courses cannot be given in the philosophate, those that are given must be thorough from the start.

Some attack the schedule by making a plea for the return of the heyday of philosophy at Woodstock. This attack is the hardest to condone, for its source is ignorance. When one examines the Woodstock schedule files, he learns that the heyday of philosophy allowed a distribution of *scholastic* philosophy in about the following proportions: ten hours per week for first year, and nine hours per week for second and third year. Little time if any was given to the history of philosophy, and no time was allotted for the study of selected texts from Aristotle and Saint Thomas; neither did the Republic of Plato nor the De Rerum Natura of Lucretius find a place in the curriculum. The schedule introduced in 1935 allowed *scholastic* philosophy eleven hours per week in first year, nine hours per week in second year, and six hours per week in third year. A proportion nearly as great therefore, as in earlier years. Besides, this new schedule had something to offer which the heyday of philosophy here did not possess,—seven hours in the history of philosophy, the study of the selected texts, and the study of other sources of philosophical knowledge. In actual number of hours the schedule of 1935 gave more time to the study of philosophy than any schedule in the entire history of Woodstock. It is the old difficulty. Philosophy is merely a method. The writer is a staunch defender of the value of teaching philosophy in such a way that the pupil may

not only gain the content of the subject, but also learn how to be accurate and terse in expression, and above all, learn how to exercise his intelligence. No science has the same power for bringing out a pupil's intelligence, for intelligence is the ability to see relations, the very kernel of philosophy. Yet the teacher of this subject often makes this mistake,—he spends all his time trying to put into the mind of the pupil the relations which he has himself discovered, forgetting all the while that if the pupil is to exercise intelligence, it is the teacher's task to do little more than stimulate. The teacher is not so much to inform as to direct by correction. The notes should be terse and clear. The pupil should make the prelection. The teacher should quiz in order to find out how much intelligence the pupil has or has exercised, and he should be ready to offer corection where the pupil's intelligence has not been equal to his set task. Any other method is guilty of the fault we so often condemn in other educators, the fault of informing and not educing.

This brings up another point. Are all scholastics, even though they enter the Society with good grades, fit for advanced work in philosophy? If the answer is affirmative, then experience is a liar. If the answer is negative, then a further question may be asked: what is the aim of the licentiate year in the philosophate? It is to be work of the same kind as that of the two previous years? An affirmative response here would hardly fit the meaning of any licentiate study. If it is to be advanced work, the presumption is that not all are to be claimed as fit for it. This point is extremely vague in the Ordination on Studies, and until it is better defined, there can be no final closing of the two-one or three year arrangement of philosophy in the scholasticate. In discussing this issue with many professors of philosophy the conversation has usually veered around to wondering why there is a

short course in theology where the content of study can be made much simpler, and no such arrangement in philosophy. Some would say that all are kept on the same level in philosophy in order that concepts essential to theology might be thoroughly drilled. These individuals evidently approve of mass education where standards are of necessity lowered. A fleet maintains the speed of its slowest ship.

A final objection has its source in the theory that there should be no special aim for a student until he has finished tertianship. How can he know if he is apt to be a spiritual father or a scripture scholar until he has had a taste of every intellectual and spiritual pursuit? Experience stands four-square against this objection. The teacher in the Juniorate or even in the Noviceship has picked out philosophical and theological minds and his judgment has been marvellously confirmed in after life. All colleges are now getting young men interested in their future life as early as freshman year and with great success. All that is needed is an interest on the part of the teacher and the student.

Deans are also apt to forget this lesson of human interest while preparing schedules for professors and students. A schedule can never be a mere time-table. As an ordination for human beings it must bear the impress of a human document. Any ordination of student activity must allow ample play for both professor and student with respect to personal aim and effort. The aim will give encouragement to the effort and the effort will lend enthusiasm to the aim, but only on the condition that the dean wisely refrain from overloading. A schedule of time or any ordination of studies that does not take into consideration these human factors is doomed to ultimate failure.

A PROPOSED READJUSTMENT FOR THE COLLEGE ENGLISH COURSE

BY JOSEPH C. KELLEY, S.J.

At least two reasons why college English is a difficult subject to teach effectively rest with the student. Apart from the usual conviction of the Freshman, that the language at his command is quite adequate for communication with the rest of men, two other and deeper causes are discernible—causes of what might be termed his resentment against the work involved in further mastery of the English language and English Literature.

The first of these is the sharp decline of interest in reading as a refined diversion, during the last five years. The radio, talkies, theatre, and certain of the better periodicals—if one be as careful to select the best they have to offer, as he should be to select the best books—lay down a serious challenge to reading as the first medium of culture. And since their appeal is popular, and they require much less effort than reading in the old way, the challenge is by so much the stronger. Teacher may make all the gloomy predictions he wishes; he can carefully draw the line between the salutary results of what comes by active effort of the mind, and the lesser benefits of what comes easily; but he must do more if he wants a hand in directing the leisure hours of his pupils. He must make the study of English interesting. Gone, alas! beyond recall, are the dear dead days when James W. Smithers, '12, was consumed with desire to read "Old Curiosity Shop" because Mr. Armbruster said it was a nice book. J. Weldom Smithers, Jr., '40, is of an inquiring, and slightly skeptical turn of mind, and must be shown.

Perhaps the strongest reason for the youthful resentment against English, however, appears in the

fact that Americans, and above all, college freshmen, no longer speak English. Mr. Mencken's latest edition of the "American Language" brings to light certain truths of which teachers have long been vaguely and uneasily aware, but which, as this author states with his accustomed emphasis, they have been loath to recognize. Mr. Mencken brings abundant scholarship to proving that classical English is all but matter for the Modern-language course, and that usage has firmly established a respectable American language in the United States. There is no precedent in Classical English for "crack-pot", "rubberneck", or that "bag" which someone is inevitably left holding, and yet these and countless other indigenous phrases, approved by usage, and commendably vivid, make up the student's everyday equipment for communication of ideas. J. Weldom is therefore intransigent to the classics. Even Mr. Armbruster speaks American.

In spite of this considerable force, which might be called student inertia, the teacher is confident that English is one of the essentials of the college course. He is convinced that if the liberal education of the student is to go on, after the four years of college, it will be continued in almost every case, in the English language. For where are our American classics in literature? From a practical point of view, the teacher knows that even though J. Weldon has dedicated his life to molecules and miscroscopes, the latter's chances for advancement and success will very likely depend upon his ability to express clearly, forcefully, and with interest, the results of his research. And this ability is tied up inextricably with reading good books. At all costs, then, an approach must be worked out which has taken account of the difficulties; subjects must be presented in an order calculated to sustain interest in English, and lead the student back into the fields of plenty; and the ideal that governs much of the teacher's effort will be this:

send the student forth with solidly established reading habits and a taste for good books.

The two years' course in English prescribed for A.B. students (in some places for the Science course as well) offers all of the essentials of a standard survey of what are called the forms of English Literature. The main work of Freshman year is the study of Poetry, usually with one quarter of the year set aside for prose—the essay, the short story, or the one-act play. Second year is divided equally between a study of the principles of Rhetoric in the first semester, and Shakespeare's plays in the second. Whatever modifications on the above have been introduced into the two years of English, Poetry and Rhetoric principles, which together comprise the "Rhetoric" of the Ratio Studiorum, are settled in first and second years, respectively.

Now it may well be asked whether the teacher also encounters obstacles in the course outlined above? The answer, I think, is yes and no. For a while it is worth repeating that all the essentials of a tried and tested survey course are here, yet there are two criticisms which can be urged against the order of presentation which our course prescribes. The abrupt shift from poetry to rhetoric prose, and back again to the poetry of Shakespeare's dramas, is the clearest example of violence to anything like two years of sustained interest, or a progressive gradation of forms up to the highest; and on the same grounds, the college course that must begin with English poetry presents difficulties that could be lessened, considerably, if this subject were moved back to second year. Thus we have come to the proposal of this paper.

With reference to the latter criticism, we can start from the moral impossibility of doing justice to poetry in the first year of College English. For the teacher who must set out at the beginning of the year, to present poetry to Freshmen, soon finds that the possible

methods narrow down to two. The first might be called the Wheedling Method, and it comes to something like this. The better part of the first quarter of the year is spent on the mechanics of verse, larded with catchy little examples of trifling verse. (I know of one class that went back to Nursery Rhymes). When the mechanics are mastered as well as can be, the teacher strikes out patiently with more familiar examples, from better modern verse, toward the objective of Tennyson's lyrics at the end of first semester. Not long however, after the second quarter begins, the poetry-conscious class raises the "Guest" controversy, and from now on till Christmas holidays, the solid work of the term is to convince the class that Mr. Guest is not a first rate poet, and that by the same token, Robert Service, and Ogden Nash, though undeniably talented, do not write poetry in our sense of the word. Some fruitful work, of a positive nature, can be accomplished with the "Salt Water Ballads" of John Masefield.

The third quarter of the year is devoted to the one-act play or to the familiar essay, and then the teacher returns to his case for poetry, this time for the Romantic poets. With a willing class, he can look forword to the last twelve hours of the year, in which to translate Milton's Lycidas, or "The Hound of Heaven" into the vernacular! After the class has grasped the plain meaning of the poem he has chosen, the teacher will use the last class of the year, before repetitions, to expatiate on the significance of the poem as a work of art, a significant document of profound human experience. This last is essential, for this is perhaps the first time the class will see a poem, which measures up to Fr. Connell's definition, in any detail, or is treated with any degree of adequacy. Looking back on the year, the teacher realizes that he might have gone further, if time were not needed for a brief course in the History of English Literature,

or the course in prose, or an essay of Newman. At any rate, the better students are reading the poems of Longfellow or Hilda Doolittle. True, if poetry really be "the very image of life expressed in eternal thought," or the "breath and finer spirit of all knowledge," the course just finished might provide room for misgivings. But these last are statements of poets, not teachers of freshmen in college.

The second method left to the teacher is the Utter Determination process. It closely resembles the ancient water torture applied so effectively by our forebears to the rascals of the Middle Ages. Throw the culprit down to the ground, secure his hands and feet, fill his mouth with any liquid you choose, and hold his nose; if he wants to breathe, he must swallow! This is the more idealistic method, in spite of appearances, for it is the one way in which the teacher can be sure his class has been great poetry. This time they are sure to have had long draughts of Keats and Wordsworth, Hopkins, Donne, Chaucer, Spenser, and the Sonnets of Shakespeare. Romeo and Juliet will finish the year.

If the last two parables seem exaggerated, or unfair to the student (and teacher!) I refer the skeptical to a sober book of literary criticism, written by the Cambridge scholar, Mr. I. A. Richards. His "Practical Criticism" is a scientific inquiry into the understanding of poetry, and the author discovers by fairly accurate tests, that most of the college upper-classmen and graduate students at Cambridge badly misunderstand respectable poems after ten critical readings. Comforting indeed, to the teacher of Freshmen; by no means a solution to his problem. For the problem comes down to something like this: there is nothing wrong with poetry, nor particularly wrong with the student; but they are on mental levels so far apart that to bridge the two, is an almost impossible task at this stage of the student's education in English.

On the testimony of certain teachers of second year English, whom I have consulted, the sudden jolt between the subjects of Rhetoric and Shakespearean drama is by no means conducive to sustained interest. That rhetoric usually degenerates into a course in ordinary composition or is an inept preparation for the more interesting work on the drama, or that it is a definite let-down for students who showed signs of an appreciation for poetry—these are propositions which I shall leave to these teachers to elaborate. It is theoretically clear, nevetheless, that speeches, which are preoccupied with particular places, facts, audiences, and are usually rated as the lowest form of literature, fit in ill with the tragedies of Shakespeare, generally conceded the most exalted place in the oligarchy of letters.

What is the proposal? It presumes to start out in the first quarter of Freshman year, on the study of modern prose, with the familiar essay. Granted that the student's interest in literature died long since in the tortuous byways of collateral matter that surround the "Spectator Papers" or "The Public Duty of an Educated Man", it can be revived with selected essays of such authors as Belloc, Beerbohm, Chesterton, Barrie, Guedalla or Leacock. In a modern Battle of Books this company might give ground to Newman; they might be deadlocked with Lamb or Swift; but they yield nothing to the heavy cohorts of say, Arnold, Ruskin, Macaulay, etc. And if reputable histories of English Literature contradict this assertion, it can be confidently said that the Freshman of today vehemently upholds it.

A book such as Christopher Morley's "First Series of Modern Essays", for example, is written in a language that the Freshman understands, and it deals with many matters that are interesting to him. Both style and content, however, in most of the essays of this book, are sufficiently high or deep to be well be-

yond his usual levels of thought and expression. Here are the elements of the "transitus a notis ad ignotum." Sundry terms and notions connected with things literary come to his attention, and restore his confidence in the importance of literature for him. The fine essay on O. Henry will lead back into a first, or better acquaintance with that author; Beerbohm's "Clergyman" may win readers for Boswell, etc.; and a whole range of ideas, fundamental to intelligent reading, worthy and provocative of general imitation in the student's written exercises, are provided for student and teacher too.

The second quarter of first year could be devoted to either the short story, or one-act play, both attractive forms, which, critics assure us, are accommodated to the American temperament. These can be assigned in large quantities for outside reading; they can be assigned as written exercises. If it be objected that the knowledge of all these is supposed in the Freshman, the teacher will undoubtedly answer that the presumption in unfounded.

Although the greatest benefit of the interchange of rhetoric and poetry would accrue to the latter subject, there are yet other, perhaps more imperative reasons for moving Rhetoric forward. Consider the benefits of the proposed shift of subjects in relation to that prime objective of our literature course in college, "written and oral expression." I have briefly indicated the aptness of the modern essay for general imitation at the start of Freshman year. I might add that the familiar essay, though its form is elastic enough to encourage the poorest writer to attempt it, still allows various degrees of perfection up to the highest, for the student who writes well. Rhetoric, with its insistence upon form, is clearly contrasted with the comparatively loose form of the essay. It is to be hoped too, that the student will have ideas worth setting down in form, from his recent experi-

ence with the essay. Likewise in second year, there would be ample opportunity for the constant use of rhetoric in themes of literary criticism on the poems and poets, where such themes are assigned as a variation on verse exercises. So much for written expression.

A much stronger reason, however, for the change rests on the pressing need of the Freshman—the sooner it can be met in his course, the better—for explicit direction in writing his oral exercises. Every Freshman must attend a class in Oral Expression, and many Freshman (in some of our colleges, all) belong to the Debating Society. Since the class in oral expression and the debating society continue through second year, there is a fair hope that the training of first year will bear more fruit from contant exercise throughout both years, and produce better speakers.

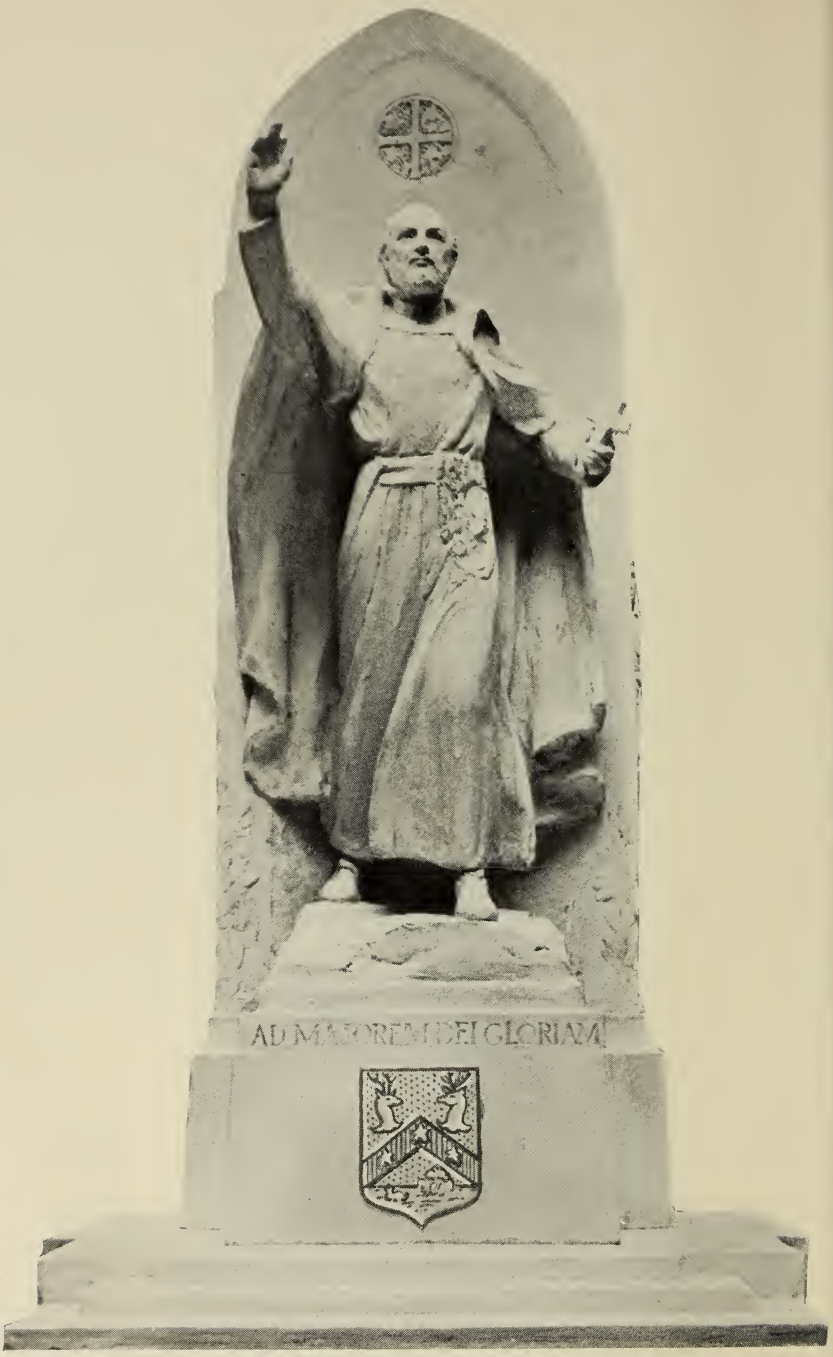
Returning then to the cause of sustained interest in our English course, it is clear that Poetry should be considerably less difficult to teach effectively, if it could suppose the background of a solid year of prose. The concepts of form and economy, upon which Rhetoric insists, are even more important in the study of Poetry. Then too, Fr. Connell's book has provided for the orderly and quiet transition from the lyric form to the dramatic. After the definition of poetry, and a consideration of the four elements, the forms or "species" considered in our text, are lyric, narrative, (culminating in the epic) and then the drama, the highest and most difficult realization of the narrative form.

It might be asked, however, whether this question can be solved upon grounds of mere utility, since such a readjustment would involve a departure from our traditional interpretation of the Ratio, by which Rhetoric rests at the top notch of our English Course? The answer to this objection is the present interpretation of the Ratio according to which Shakespeare has

already usurped the last semester of second year. On similar grounds, Rhetoric could be moved up to first year, to make room for the lesser forms of poetry.

A more practical difficulty, however, arises out of the fact that English in the Arts course has ever gone hand in hand with, and is dependent in structure upon the course in Latin and its development. Let me risk two dogmatic statements which there is no space to develop here. Livy and Cicero would fit in very well with the essay and the principle of Rhetoric in first year; Horace, Juvenal, and Vergil with Poetry in second year. In the next place, I recommend such an arrangement on the basis of sustained interest in the Latin course, and believe that such an arrangement of our Latin authors would very likely do for the study of Latin, what this proposal for the English course aims at doing for English—offer a progressive gradation of forms up to and culminating in the highest, Vergil's Aeneid.

A. M. D. G.



DESIGN FOR THE MEMORIAL OF
FATHER JOGUES
TO BE ERECTED BY
THE STATE OF NEW YORK
AT THE HEAD OF LAKE GEORGE WHICH HE
DISCOVERED MAY 30, 1646
CHARLES KECK, SCULPTOR

A MONUMENT TO FATHER JOGUES

BY JOHN J. WYNNE, S.J.

The Empire State of New York is to erect a monument to Father Jogues. Both branches of its Legislature, in 1936, authorized Governor Lehman to appoint a Commission to select a site for this memorial on State lands on the shores of Lake George. On the Eve of Corpus Christi, May 30, 1646, the Saint traversed this Lake and named it Lake of the Holy Sacrament. Most likely he had been ferried over it as a captive in 1642, but then, bruised and mangled as he was, he would have been scarcely conscious enough to perceive its grandeur.

The Governor appointed as members of the Commission:

RT. REV. ERNEST M. STIRES
REV. JOHN J. WYNNE, S.J.
JOHN S. BURKE
HON. WILLIAM T. BYRNE
HON. DUNCAN T. O'BRIEN
HON. BENJAMIN F. FEINBERG
HON. WILLIAM E. MORRIS
HON. JOHN A. DEVANY, JR.
HON. HARRY A. REOUX

The last named was chosen Chairman, and Mr. John S. Burke, Vice-Chairman.

The Commission held public hearings at Glens Falls and at Ticonderoga to consider proper sites, deciding finally on the State Park lands at the head of the Lake, which happen to be the burial grounds of the soldiers, French, English and Indian, who fell there in one of the fierce battles of the Revolution. The various State Departments and bureaus are to landscape and beautify this site and make the proper approaches.

The Commission was then continued to obtain a

design for the Memorial and this was opened to competition. Ten models were presented, none of them without merit, and several of real excellence. The design by the sculptor of national fame, Charles Keck, of New York, was selected Wednesday, November 17th, at a meeting in the Board Room of B. Altman and Company, of which Company the Vice-Chairman of the Commission, John S. Burke, is President.

Mr. Keck's design is a noble one, full of animation, Jogues contemplating the glory of the Lake and christening it with a name that is still venerated as its proper title, though it was changed to bear the name of an unfortunate king whom nobody now associates with it. Still the Episcopal Church there is styled Blessed Sacrament, and the Masonic Lodge is Sacrament Lodge. The minister's farm is Jogues' farm, and now the figure of Jogues will dominate all, surmounting a base and pedestal of twelve feet, the statue itself also of that heroic height. The appropriation is a generous one, characteristic of the great State, $75,000. The sculpture and architecture will cost about $50,000.

Even more significant than the monument is the enthusiasm with which the citizens of the State have hailed the erection of this memorial. All alike, Protestant, Jew and Catholic, as well as those of no special belief, applaud the sentiment which crystalized in this expression of their belief in the heroism of the intrepid martyr missionary. Its unveiling will be an occasion of the marvelous harmony that prevails among the people of the Empire State.

This is the crowning of a life-long devotion of a Paulist, Father Peter Moran, to the saintly Jogues. For years he has aimed at this exaltation of the captive, peacemaker and martyr. His cherished desire is now near fulfillment. A Paulist established the church on the west side of the Lake. Opposite on the east they have their summer villa, which, true to their

apostolic spirit, is a summer center of zeal as well as of rest.

A pleasant incident in the course of the meetings on this memorial is the blessing of the Holy Father bestowed on Assemblyman Harry Reoux, Chairman of the Commission, a consistent Presbyterian, and on Senator Benjamin F. Feinberg, a Jew worthy of the best traditions of his people, who introduced the bill in the Senate.

After 300 years Jogues comes into his own.

A. M. D. G.

HISTORY OF THE JESUITS IN THE PHILIPPINES

BY FR. THOMAS B. CANNON, S. J.

Part II:—After the Restoration of the Society

GENERAL RESTORATION. The Society of Jesus was reestablished throughout the world by a decree of Pope Pius VII, on August 7, 1814. On May 9, 1815, King Ferdinand VII readmitted the Spanish Jesuits to his dominions, bringing them from Italy at the expense of the court. Almost as soon as they were back in Spain, they opened negotiations with the government with regard to the restoration of some of the Jesuit missions in the Philippines.

TRACES OF JESUIT INFLUENCE IN P.I. Meantime, the Jesuits had not been forgotten in the P. I. An account by an anonymous "Englishman" entitled "Remarks on the Philippine Islands, 1819-1822", which is reproduced in Vol. 51 of the Blair and Robertson series, makes the following statement about the deplorable condition of agriculture in the Islands after the expulsion of the Jesuits. (p. 125):

"The agriculture of this very fertile country is yet in its infancy. Oppressed with so many enemies to his advancement, and placed in a climate where the slightest exertion insures subsistence, the Indian (Filipino) has, like the majority of his Malay brethren, been content with supplying his actual wants, without seeking for luxuries. Hence, and from the expulsion of the Jesuits, they have made no advances beyond the common attainments of the surrounding islanders.

"This spirited and indefatigable order of men, who both by precept and example, encouraged agriculture, not only as the source of national greatness, but as preparatory to, and inseparable from conversion to Christianity, which they well knew did not consist

alone in ceremonies, but in fulfilling the duties of citizens and men, and who, whatever were their political sins, certainly possessed more than any other the talent of converting men from savage to civilized life, have left in the Philippines some striking monuments of their wide-spreading and well-directed influence. Extensive convents (the ground stories of which were magazines), in the center of fertile districts formerly in the highest state of cultivation, but now more than half abandoned, tunnels, canals, reservoirs and dams, by which extensive tracts were irrigated for the purpose of cultivation, attest the spirit with which they encouraged this science; and if their expulsion was a political necessity, it certainly appears to have been in this country a moral evil."

JESUIT CHURCH IN MANILA, 1819. In this same document there is an interesting description of the churches of Manila in 1819: (p. 168): "The convents . . .are more distinguished for their size and massy architecture, than for their beauty. The church and convent of St. Augustine and that of the Jesuits (now fast falling to decay), are, however, neat and well built."

REASON FOR DELAY IN REESTABLISHING JESUIT P.I. MISSIONS. After the successful revolution of 1820 in Spain, and the assembling of the Cortes, the King was again compelled the suppress the Jesuits as well as the monastic orders. In 1823, the constitutional government was destroyed and Fernando on June 11th reestablished the Society and the other orders. There were, however, very few Jesuits in Spain at the time and there were none to spare.

In 1832, Bishop Santos Gomez Marañon of Cebu, in a memorial to the king, asked for Jesuit missionaries to be sent to his extensive diocese.

CHARITY FUNDS—THE WEALTH OF THE JESUITS. In 1833, a royal decree, dated February 16th, made provision for the adjustment and management in the

P. I. of the funds belonging to the *obras pias*, which for many years had been mismanaged. These funds were established for charitable purposes by Jesuit superiors, and had long constituted the "Catholic Charities" of the Philippines. It must not be forgotten that a good part of the fabled wealth of the Society was tied up in these charity funds.

Fernando VII died on September 29, 1833, and his death was the signal for a civil war, in which the religious orders suffered greatly. An epidemic of cholera broke out in Madrid and some malicious persons persuaded the common people that the Jesuits had poisoned the wells. On July 17, 1834, a mob broke into the Jesuit conventos and massacred many of the Fathers. Over a hundred friars were killed at the same time. On July 4, 1835, the Society was again suppressed in Spain. Gradually they came once more to be tolerated.

These great and petty persecutions of the Society in Spain readily explain why it took so long to send the first missionaries of the restored Society to the Philippines.

Formation of Missionaries. Jesuits Return To The P. I. On October 19, 1852, the Society was formally reinstated in Spain; and a house in Madrid was given to the Society by the Government for the formation of missionaries destined for the Philippines. But it was another seven years before the first band reached the Islands. The Jesuits finally returned to the Philippines in 1859. Of this event, Leroy says: (B. & R. Vol. 52, p. 124) : "Foremost among the events of the decade preceding the revolution of 1868 may be put the return of the Jesuits to the Islands in 1859 (allowed by decree of 1852) and the beginning of educational reform with the decrees of 1863 ordering the establishment of a normal school and of primary schools under government control and supported directly by the local governments. The Jesuits had al-

ready opened a secondary school in Manila, introducing for the first time something besides merely theoretical instruction in natural sciences, and the more modern methods of instruction generally. Their secondary school was subsidized by the city government of Manila, their meteorological observatory was subsidized by the insular government, which also employed them to inaugurate and conduct the new normal school. From this time forward the Society was both directly and indirectly a stimulus to educational progress in the Philippines, was influential in diffusing more generally primary education and in improving methods and widening curriculums of higher instruction. In a large degree, the educational program remained to the end of the Spanish rule a pretentious but most superficial thing, more sounding brass than solid achievement. But we may fairly date a new epoch in this respect from the return of the Jesuits and the decrees of 1863.

"In another way the return of the Jesuits is to be associated with the beginning a new era in the islands. They were not permitted to resume the parochial benefices which their order had held prior to their expulsion in 1768, but were to engage in missions in Mindanao and in educational and scientific work. Their resumption of the old missions in Mindanao was accomplished at the expense of the order of Recollects, which was thereupon given the provision of certain parishes, including several wealthy parishes in Luzon, which had for greater or less intervals been held by the more prominent and able of the secular priests, Filipinos of pure native blood or halfcastes."

Craig says: "The Jesuits returned from exile. . . and were restricted to teaching work in those parishes in the missionary district where collections were few and danger was great. To make room for those whom they displaced, the better parishes in the more thickly settled regions were taken from Filipino priests and

turned over to members of the religious orders. Naturally there was discontent."

But these quotations run ahead of our story.

THE SECOND FOUNDATION OF THE SOCIETY IN THE P.I.

The first ten missionaries of the new Society arrived in Manila on June 13, 1859. They were led by Father José Fernandez Cuevas, author of a textbook in philosophy, who was superior of the band, and who became the second founder of the Philippine Jesuit Mission. The other members of the first group were: Fathers José Guerrico, Juan Bautista Vidal, Ignacio Serra, Pascual Barrado, Roman Barua; and Brothers Pedro Inunciaga, Joaquin Coma, Venancio Belzunce and José Larrañaga. The voyage from Spain took four months.

CONDITIONS OF THE RETURN. It was already understood, before this band arrived, that the Society was to be engaged solely in educational work, and in missions in Mindanao. The same royal charter which granted the Society leave to send missionaries to the Islands, and assigned a house in Madrid to be the mission headquarters, also decreed that the Society might not lay claim to any of the property possessed by the Jesuits before the Suppression. There was a controversy as to whether the Jesuit missionaries destined for Mindanao should be allowed to land in Manila, as it seems that many persons were afraid that the missionaries would claim the Jesuit houses confiscated in 1768. But the mission procurator insisted that it would be impossible to conduct missions in the Philippines without setting foot in Manila. Recourse would have to be had to government officials; missionaries might have to see doctors; educational work could best be carried on in the capital. So it was finally agreed; and the Society was allowed to return on condition that it should not claim its former property. The Government was to pay the expenses

of the missionaries' voyage, and to provide a house in Manila, for which 6,000 pesos were at first appropriated, a sum which was later raised to 24,000.

AUGUSTINIAN HOSPITALITY. When the first ten Jesuits arrived, however, there was no house ready for them. The Provincial of the Augustinians (who had inherited a great part of the Jesuit property in 1768) sent word to the Augustinian Prior in Manila to receive the Jesuit missionaries. The Prior and Procurator met them at the landing place on the Pasig River. A civil delegation of welcome included the Adjutant of the Governor General, two Judges and the Secretary of the Government, as well as several other gentlemen. A procession of carriages escorted the newly arrived Fathers to the Augustinian Convento, where they were met by the entire Augustinian community, with cross and candles, at the door of the great church. Then, before the high altar, the "Te Deum" was sung in thanksgiving for the safe arrival. The Jesuits remained with the Augustinians for over a month, until a house could be prepared, Fathers Cuevas and Vidal at the Augustinian Convento in Manila and the rest at the Augustinian house at Guadalupe.

FIRST HOUSE IN MANILA. On July 29th (1859) a small house on Arzobispo Street, belonging to Bernardo del Valle de Lanzarote, was procured for the Jesuit Fathers by the Government. This house was destined to become part of the Ateneo Mission House. The Fathers moved into it immediately, but they celebrated the feast of St. Ignatius at the Augustinian Church, at the invitation of the Prior. The construction of a chapel in the new house was begun at once and finished sometime in December of the same year.

MINISTRY. The Fathers at once began to busy themselves in the ministry, in Manila, while they prepared to take over some of the Mindanao missions.

ATENEO MUNICIPAL DE MANILA

Almost at once they were besieged with petitions from residents of Manila, asking them to open a school. As educational work was one of the primary objects for which they had come to the Islands, they did not hesitate. Another house, belonging to the Augustinians, (No. 8, Arzobispo St.) was bought in December, 1859, by the city government and given to the Fathers, to be the first unit of a school building. As this house was separated by Anda Street from the mission house, the city architect built a bridge across the street, connecting the two buildings, for the convenience of the Fathers.

The school was at first called the "Escuela Pia", but the name was changed to "Ateneo Municipal de Manila" almost as soon as the Jesuits took charge. This "Escuela Pia" had been the "public" or "municipal" school of the city; and it continued to be so under Jesuit direction. It was handed over to the Jesuits with the understanding that they would build it up into a college. Ours hesitated at first, for they were allowed by the Madrid Government to open only a mission house in Manila. The authorities of the Insular Government however made an *epikeia* and Ours agreed to run the school. Father Guerrico was the first prefect of the Ateneo Municipal.

The residence was named after the Immaculate Conception, and in the province catalogues, the school also is called "The College of the Immaculate Conception" up to the year 1866.

In 1860, another small house (No. 1, Sta Lucia St., corner of Anda and the Muralla), was bought for the Physics Department of the new college).

The Ateneo started with about 75 students. On January 1, 1860, there were 120: in March there were 170: on August 1st, the number had increased to 210.

AUSTIN CRAIG ON THE ATENEO SYSTEM

"The Jesuit method of education in their newly-established 'Ateneo Municipal' was a change from that in the former schools," wrote Craig in his *Life of Rizal.*

"It treated the Filipino as a Spaniard and made no distinction between the races in the school dormitory. In the older institutions of Manila, the Spanish students lived in the Spanish way and spoke their own language, but Filipinos were required to talk Latin, sleep on floor mats, and eat with their hand from low tables. These Filipino customs obtained in the hamlets, but did not appeal to city lads who had become used to Spanish ways in their own homes and objected to departing from them in school. The disaffection thus created was among the educated class who were best fitted to be leaders of their people in any dangerous insurrection against the government. However, a change had to take place to meet the Jesuit competition, and in the rearrangement Filipino professors were given a larger share in the management of the schools. Notable among these was Father Burgos."

INSPECTION OF MISSIONS BY THE SUPERIOR. Affairs having been put in order in Manila, the Superior, Fr. Cuevas, went to Mindanao, at the beginning of 1860, to inspect the mission stations which were to be entrusted to the Society.

He obtained personal information about the new field of labor, and had consultations with the Bishop of Cebu, in whose diocese Mindanao was included at that time. He also conferred with the civil and military authorities of the island.

FIRST MISSIONS OF THE NEW SOCIETY: TAMONTACA

Scarcely had the Superior returned to Manila when he received urgent requests to send missionaries to the neighborhood of the Rio Grande in Mindanao, where military operations were being carried on in

an attempt to subjugate the entire region. Fathers Guerrico and Vidal and two lay-brothers were immediately sent there. They arrived at the plain of Tamontaca in January, 1862.

Tamontaca was then an isolated and dangerous spot, one of the hotbeds of Moro revolt, and the seat of the Tamontaca Sultanate. It was there that the government wished the Jesuits to begin a mission, with the purpose of evangelizing the Tirurays and slowly attracting the Moros of the surrounding villages. The Spanish officials knew the civilizing power of the missions: and how true their instincts were, the subsequent story of Tamontaca will show.

In the mission district which the Jesuits began to take over in 1862, there were (according to the Official Guide for 1861) 54 parishes, with a Christian population of 52,588. There were 18 Recoletos acting as missionaries in these parishes, and they were gradually replaced by Jesuits, and sent to better parishes in Luzon. (These Augustinian Recoletos had built the Church—now the Cathedral—of St. Augustine at Cagayan).

Rio Grande Missions. Zamboanga. Basilan. The missions around the Rio Grande especially, were in the beginning fraught with danger. Many a time they were plundered by the Moros and the Fathers were compelled to seek aid from the Spanish fort which was maintained in the vicinity. In 1862 they were 4 Jesuits in Mindanao and 11 at the college in Manila. At the end of the same year, seven more missionaries arrived; and Fr. Barua with a brother opened the mission at Tetuan, near Zamboanga, in November, 1862; while, a little later, Fr. Ceballos went to Isabela de Basilan. A fantastic story is told in connection with the opening of this mission in Basilan. A Tagalog prisoner who had escaped from the prison at Zamboanga, had wandered to this island, where

he eventually became a Dato—one of the Moro chiefs. Then, once in power, he sent for a Jesuit missionary, and did much to assist in winning his adopted people to the Faith; many of these turned out to be descendants of Visayan slaves, and they were quite readily converted; the Tagalog Dato, whose name was Pedro Cuevas, built a chapel on the island.

Division of Spanish Province. By a decree of Fr. General Peter Beckx, during the year 1863, the Spanish Jesuit Province was divided into the Provinces of Castile and Aragon. The Philippine Mission was attached to Aragon.

EDUCATIONAL DECREE OF 1863

In 1855 an educational commission had been appointed by the Governor-General to investigate conditions in the schools of the Philippines. This commission rendered a report in March, 1861, having been assisted by several Jesuit Fathers, notably by Fr. Cuevas the Superior. The report formed the basis for the laws of December, 1863. These were included in a royal decree, which provided for the establishment of a normal school for men; fixed the salary of graduates of this school; and laid down certain general regulations for primary schools. For example: there should be one school for boys and one for girls in each town of over 5000 people; subjects of instruction were indicated; attendance was compulsory; parish priests were to be supervisors; school holidays, hours of class, equipment, rewards and punishments—all these were touched upon. Details remained to be filled in. Accordingly, Father Cuevas drew up a complete plan for Primary Instruction, conformable to that of Spain. He particularly stressed the importance of instruction in Spanish. He recommended that the "Fathers of the Pious Schools" (Vincentians) be given charge of the Normal School.

It was suggested that Fr. Cuevas make a trip to

Spain in order to represent his plan for royal approval; as this fitted in with his desire to report on the state of the missions, he decided to go. First, however, he made a second visit to Mindanao and inspected all the missions.

DEATH OF THE FIRST SUPERIOR

But Fr. Cuevas had scarcely returned to Manila when he contracted cholera, and died within a few hours, on April 30, 1864. He was succeeded as Superior of the Mission by Fr. Juan Vidal. Shortly afterwards, the *convictorio* or boarding accommodations, were opened at the Ateneo Municipal.

NORMAL SCHOOL

When the Madrid Government sent its approval of the plan of Fr. Cuevas, it was ordered that the Jesuits should undertake the administration of the Normal School for men. Accordingly it was opened in 1865, being called the "Normal School of San José." (*Escuela Normal de San José*). Government assistance made its administration easy; each of the five Jesuit professors received ₱800 a year; each of the three assistants, ₱400 a year; ₱600 was appropriated for the help, and ₱1000 for equipment. During the first 15 years, classes were held in a rented building on the site of the present St. Paul's Hospital, in the Walled City. But this house was destroyed in the earthquake of 1880 and the school was temporarily moved to the villa-house in Santa Ana, on the outskirts of the city. In 1886 the Normal School was permanently established in the new buildings on Padre Faura Street in Ermita.

This Normal School was the first and only one of its kind in the Islands during the entire Spanish regime. *Consequently, all the public school teachers appointed between* 1865 *and* 1901 *were educated by the Society.* The total number of graduates (1865-1896) included 1,813 teachers and 324 assistant

teachers. These normal school graduates afterwards became government officials, business men, and the social as well as the intellectual leaders of the people.

THE OBSERVATORY

The year 1866 witnessed a further development. Two more houses on Arzobispo Street were secured for the Ateneo—though for the time being they were rented—one on either side of Anda Street. Thus the mission house and the college were enlarged. At the same time, another house was rented on the Muralla side (No. 3, Sta Lucia) to provide the first home for the now famous Manila Observatory.

The observatory owed its beginning to the zealous efforts of the Ateneo's first professors of science. It started as a makeshift meteorological observatory, with a few instruments from the Physics Department, a good deal of enthusiasm, and no funds.

The founder of the Observatory was a scholastic, Francisco Colina, who served as its director for two years (1866-67). During the second year he had as his assistant another scholastic, Federico Faura, who became the director in 1868, and served in that office till 1872. Succeeding directors were: Pablo Ramon (1872) and Jose Canudas (1873), both scholastics; Fr. José Minoves (1974-5), Fr. José Vilaclara (1876-7) Francisco Sanchez, then a scholastic (1878); Fr. Federiço Faura, who returned in 1879 and served as director till 1891; Fr. M. Saderra Mata, (1891-95); then Fr. Faura again until 1898; the no less famous Fr. José Algue, (1898-1925); and the present director, Fr. Michael Selga, who took office in 1925.

From the very start the Observatory won the praise of all the people by its timely and precise warnings of approaching typhoons. The eyes of all were opened to the necessity of such warnings by the accurate prophecy of the devastating typhoon which swept a great part of the islands in 1879.

The Observatory was moved twice; the first move was to the small tower adjoining the mission house; it finally gravitated to its present location on Padre Faura, when the Normal School was built in 1886.

THE ZAMROANGA MISSION

On February 1, 1865, Fathers Luengo and Bove took charge of the mission of Zamboanga. The town of Zamboanga then became the headquarters for the missions of the district, which included Tetuan and Isabela de Basilan, already established. Gradually the faith of the people in the district revived, and conversions were made among the Subanos.

DIVISION OF DIOCESE. In 1867 the Diocese of Cebu was divided, and the see of Jaro in Iloilo was created. The division affected the Mindanao missions, for the Jaro diocese embraced Jolo, Zamboanga, Cotabato and Davao, while Cebu retained the northern and Eastern coasts.

STATUS, 1867. Several new missionaries arrived in the same year, and the catalogue shows 22 men at the Ateneo (7 Frs., 7 Sch., 8 Brs.), 7 at the Normal School (3 Frs., 1 Sch., 3 Brs.), 7 in the Zamboanga missions (5 Frs., 2 Brs.), and 5 in the missions of the Rio Grande (3 Frs., 2 Brs.); total in the Islands: 41.

The church in Tetuan was finished and blessed in 1868.

DAVAO MISSION

Three Fathers and one Brother went in 1868 to relieve the one Recoleto in the district of Davao. This section of Mindanao had not been conquered by the Spaniards until 1847, when the first permanent settlement was effected in the Gulf of Davao. It was still rather wild when the Jesuits came, and they suffered many hardships and privations on account of their isolated location, and the impossibility of communication with the rest of the island.

Among the greatest and most zealous of the missionaries in Davao must be mentioned Father Gisbert. His years of labor gave him a wealth of experience with the tribes living at the foot of Mt. Apo, and he is constantly referred to as an authority on the peoples of Mindanao.

CONVERTS. During the year 1868-69, it is said that 75,000 converts were made in the 40 "reductions" of Mindanao.

DAPITAN MISSION

Jesuits of the old Society were forced to leave Dapitan in 1768. Exactly one hundred and two years later the Society once more took charge of the mission. When the Jesuits came back in 1870, there were only 8,000 Christians in the district, attended by two priests. In 1895 there were twice as many Christians, attended by five priests and three brothers.

AYALA MISSION. In 1870, the San Ramon Penal Colony was established some few miles from Zamboanga, and the missionary stationed at Ayala became the chaplain of the prison. In the following year, a chapel was built at Ayala. (A large new church was built in 1883). From this little town, during the next few years, missionaries went out to convert the Subanos of the west coast. The Subano missions had been started in 1868, when Fathers Luengo and Mor and Brothers Larranaga and Pujol had laboriously hiked down from Dapitan to the old Subano mission, suffering incredible hardships on the way, and finding no shelter on their arrival. The Subanos always presented a difficult problem to the missionary, since they hid away in the hills and could not be reached. However, the Ayala missioners had a good deal of success in attracting the hill men. The most zealous workers among the Subanos at that time were Fathers Estanislao March and Hyacinth Juanmarti, who had been the first Vice-Rector of the Ateneo.

SURIGAO MISSION

The district of Surigao, including 11 parishes and 40 villages in Surigao and the Agusan Valley, was taken over by the Society in 1871. In this section the principal pagan group was the tribe of Mamanuas or Negritos. These people were by nature very shy. Fr. Jaime Planas was for a long time the apostle of the Negritos and they loved him for his kindness.

VISITOR. In 1871, Fr. José M. Lluch came to the Philippines as Visitor of the Mission. Having completed the Visitation, he remained as Superior of the Mission and Rector of the Ateneo. In 1874 he went back to Spain, his health shattered, and was succeeded by Fr. Juan Heras in both offices.

RIZAL. In 1872, Rizal entered the Ateneo. Craig, in his *Life of Rizal*, says: "The Ateneo was very popular and so great was the eagerness to enter it that the waiting list was long and two or three years delay was not at all uncommon. . .From the Ateneo came the men who were most largely concerned in making the new Philippines." During his first 4 years Rizal was a day scholar; the last two years he was a boarder.

During this same year, 1872, Father José Burgos, a learned Filipino secular priest, was put to death with two others—Frs. Gomez and Zamora—by the Spanish Government. They were accused of sedition. Craig attributes a good bit of the freedom given to Fr. Burgos to the new system of education introduced by the Jesuits, giving the Filipinos the same status as the Spaniards.

THE "REDUCTION" AT TAMONTACA

One of the most celebrated works of the Society in Mindanao was begun in 1872, in the province of Cotabato. In that year, an epidemic of small-pox ravaged the entire region of Tamontaca and the Rio Grande. A terrible famine followed. Dire necessity brought about the fulfillment of a long cherished plan of the

missionaries—the establishment of an orphanage. They asked financial help from the government, and trusting in the unbounded generosity of the people of Manila, and Barcelona, and Madrid, they prepared two small houses to receive the children. Their appeal found a ready response and a special committee was formed in Manila to collect funds for the support of the institution. The Moros and Tirurays who had neglected their plantations during the epidemic, were only too anxious to get rid of their slaves and their own children, especially since the missionaries were willing to give them something in exchange.

The orphanage developed into a model settlement, reminiscent of the famous Jesuit Reductions of Paraguay. The average number of children was 160. They were carefully instructed in the Faith, and the boys were taught how to till the soil on land belonging to the Mission. There were two houses, one for boys under the care of the missionaries themselves and the other for girls under the care of the Sisters of the Beaterio.

When the children came of age, they were free to marry; and each newly married couple received from the mission a little farm close by. A few of these small farms formed the nucleus of a Christian village. In a few years, the surrounding country was dotted with peace-loving, Christian homes. As government officials declared, it was, from a financial point of view, a very inexpensive way of civilizing the Moros.

The Tamontaca Reduction lasted until 1900. The number of missionaries who had their headquarters there at any one time varied from eight to thirteen.

THE AGUSAN VALLEY

The Agusan Valley Mission was turned over to the Society by the Recoletos in 1874. The principal town, Butuan, was at that time situated in an unhealthy spot near the mouth of the Agusan River; and two years

later, in 1876, the missionaries moved the town farther up the river.

Father Urios. Father Saturnino Urios has been called "The Apostle of the Agusan". He labored for many years among the warlike peoples of this region, bringing peace and happiness to countless uncivilized hearts. He was the father and counsellor and staunch defender of the Bagobos and the Mandayas, whose inconstancy and deeply rooted tendency to idolatry was a continual source of sorrow and suffering to him. His life was full of discouraging incidents. Often on returning to towns or villages which he had left only a few days before, he would find nothing but a heap of smoking ashes; for the Bagobos and Mandayas (and all the wild tribes) had a hankering to go back to the mountains, (to *remontar*), where they would take up once more their wretched pagan life. Yet Fr. Urios would never lose heart; he would set out again to seek his people in their hiding places—where Spanish regiments would not venture—and bring them back once again to the valley, help them rebuild their ruined houses, and show them how to till and plant the soil against the coming year. The life of Fr. Urios is the kind of adventure story that delights the heart of a priest; and it is sad to think that the records tell us so little of it.

THE COTABATO MISSION

Soon after the establishment of the reduction at Tamontaca, the missionaries from the orphanage began to visit the town of Cotabato; and until it became the capital of the province of the same name, Cotabato continued to be attended from Tamontaca. There was a small Christian population in the town, most of the inhabitants being soldiers, banished Chinese and Moros. There was a military hospital where the missionary acted as chaplain. At the retirement of the Spanish garrisons in 1899, the Moros swept down

and perpetrated a horrible massacre of the Christians in the neighborhood of Cotabato, very few of whom were left when Fr. Bennasar visited the town in 1900.

JESUIT TOWERS. Jagor, a German traveller, writing in 1875, describes several ruined towers, made of square blocks of coral, which had been built by the Jesuits along the Albay coast as a defense against the Moros.

JOLO

For most of the 19th century, the island of Jolo was a den of pirates, who issued forth from its battled walls to harass the shores of the Visayan Islands. In 1876 the Spanish government determined to end these raids once and for all, and sent an expedition to subjugate the entire island. Father Baranera went along as chaplain of the Spanish troops; he was present at the assault on the town of Jolo and was later decorated with the cross of Charles III and with the Naval Merit Medal in recognition of his bravery in assisting the wounded and the dying.

THE CARAGA MISSION

The mission of Caraga, including half of the eastern coast of the island of Mindanao, was transferred to the Society in October, 1876. The wild Mandayas of the Agusan Valley often attacked these shores, killing or enslaving the Christians. The Moros were forever on the warpath. Owing to the lack of means for communicating with the towns of the interior, it was almost impossible to defend the people from their enemies. Our missionaries started to build roads, but had to give it up because of insuperable difficulties. But they were ingenious in devising a means of defense. Forever fearful of the Moros, they built the mission of Caraga on a huge rock, to which the only access was by a long bamboo ladder with 195 steps. When the lookout on the rock spied the Moros coming,

he gave the alarm, the people ascended to the rock, the ladder was drawn up, and they prepared to defend themselves by throwing down piles of stones on the invaders.

THE MISSION OF ORIENTAL MISAMIS

The eastern half of the Province of Misamis was retained by the Recoletos until 1877, when it was transferred to the Society. Balingasag was then the principal town of the region, with Tagoloan ranking second. Cagayan at that time was of no importance. Balingasag became the headquarters of the Jesuit mission. Some of the improvements in the town are due to Jesuit genius. Its excellent water supply was brought from the mountains through the energy of Brother Costa, who, being a good potter, modelled and baked all the clay piping from the dam to the town. He also ornamented the public plaza with fountains and Fr. Ferrer designed the monumental fountain in the main square.

The brick church at Balingasag, Jasaan and Tagoloan were built by a Jesuit Brother, Bro. Riera, who had been an architect. (It was Bro. Riera also who brought the Church of San Ignacio in Manila to completion, after the death of the architect, Señor Roxas.) The people of the town voluntarily gave their help on one day in the week. The brother baked the bricks, while the people dug the clay, and brought wood to the fire. It must have taken years to build these three churches. The one at Tagoloan was never quite finished.

A RESIDENCE AT JOLO

A year after the surrender of Jolo, the governor of the island asked that Jesuit missionaries be sent there. Fr. Batilo and Bro. Figuerola arrived in April, 1877. After a few months they were joined by Fr. Carreras. The mission proved one of great difficulty and personal suffering for the missionaries. Both priests

were attacked in 1879 by two *juramentados* (i.e. Moro fanatics, running "amuck") near the palisades of the town of Jolo. Fortunately some workmen saw the attack and came to their assistance, and they escaped a certain death. But as a result of their wounds they were both crippled for the rest of their lives.

ATENEO PROPERTY. In 1877, the Ateneo bought the three houses which had been rented since 1866, as well as one more facing the Muralla. (No. 5, S. Lucia St.) The next two (No. 7, No. 9 Sta Lucia) were bought in 1880, and the last one of the block of houses on the Muralla side (No. 11) was bought in 1904.

CHURCH IN MANILA

The new Church of Saint Ignatius in Manila was begun November 6, 1877.

MODERNIZATION. The first telephone line in the Philippines was installed on April 23, 1878, between the Ateneo and the Normal School.

The first dynamo generator in the Islands was operated by Jesuits. It was installed in the Physics Laboratory of the Ateneo. (The first graphophone was brought to the Islands by Fr. Algue).

A. M. D. G.

A JESUIT-TRAINED SIGNER OF THE DECLARATION OF INDEPENDENCE

BY JOHN F. CARROLL, S.J.

At this present time, when the entire world and in particular, the Catholic Church, is most solicitous for the development of leaders of men, it is difficult to comprehend the reason, why the Bicentennial of the most prominent Catholic layman in the history of the United States received little more than a passing notice in secular and Catholic publications.

To call attention to the nobility of the life of her illustrious son, the State of Maryland appropriated a substantial sum to finance a large pageant. This delineation of the career of Charles Carroll of Carrollton, was presented on the campus of Johns Hopkins University. For on the beautiful grounds of the present University, stood in Colonial times, the town house of the Carroll family. At his ancestral estate, Doughoregan, about eight miles from Woodstock, on Sunday, September 19, His Excellency, Archbishop Michael J. Curley, celebrated the Bicentennial Mass. Strangely, however, beyond the confines of Maryland, the "Cradle of American Catholicism," this commemoration of the two-hundredth anniversary of the birth of the only Catholic to sign the Declaration of Independence, passed unnoticed.

An elaborate programme which combined a military procession of Catholic organizations, Holy Name Societies and parochial school children, and the religious ceremony climaxed by a Military Mass, was directed by the Rev. Louis Vaeth of the Archdiocese of Baltimore. All the officers of the Mass were selected from among the Sulpician Fathers at Saint Charles Seminary. In his later years, Charles Carroll was most munificient towards the construction of this institution.

Nevertheless, it may not be amiss, here, to indicate for our readers, Jesuit influence in the formation of the character of this illustrious Patriarch of American Liberty.

Charles Carroll was born of staunch American-Catholic parents at Annapolis, Maryland, September 19, 1737. According to the custom of Catholic families of that day, at the age of ten, he and his cousin "Jacky" Carroll, later Archbishop, were sent to the Jesuit Grammar School at Bohemia, on Harmon's Manor, Maryland. As there were no institutions of higher learning open at that time to the sons of Catholic families, the two youths subsequently crossed the ocean to attend the Jesuit College at Saint Omers in Flanders. Here Charles remained for six years. After an additional year of study at the College of Rheims, he proceeded to Paris in order to complete his liberal education and was enrolled in the College of Louis Le Grand. In 1759, while he was a student of Law at Temple. England, his father, also a Jesuit pupil at one time, wrote him a letter enquiring about the political situation in Europe and about one particular phase of it—Portugal. "What has been the real occasion of the shocking executions at Lisbon?" he asks. Very timely could he make the same enquiry about conditions in another peninsular city today, Madrid. "The lugging of the Jesuits into the plot makes me disbelieve what I see in our papers. I know the envy their superior merit draws on them. They are not only too virtuous, but too wise to engage in assassinations, however illy treated." Apparently, biased newspapers found Jesuits good copy, way back in the middle of the Eighteenth Century!

To the religious principles Carroll received from the English and French Jesuits, he remained steadfast, despite the trying times of revolution, hostile bigotry and even intolerance of the personal rights of Catholics. He always spoke with pride of these his treasured

associations, and in later years, itinerant Jesuits from Southern Maryland or from the Mission Station at Connewago were accustomed to say Mass in his home at Doughoregan. Here in the right wing of a very pleasing colonial manor-house, is the oldest private chapel in the United States. Georgetown University, the cherished hope of his cousin, Bishop John Carroll, a member of the suppressed Society, found a true friend and generous benefactor in the Maryland Statesman. Another notable testimony to Carroll's Catholicity may be drawn from the list of those donors, whose liberality made possible the erection of the Cathedral of the Assumption of the Blessed Virgin Mary in Baltimore. This Episcopal edifice of the primatial American See, has received this year, the status of a minor basilica.

In the wake of the Pastoral Letter of the Spanish Bishops and the cross-current set in motion by an American Protestant group, a number of follow-up articles appeared in the periodicals and newspapers, championing or condemning the Catholic Doctrine on the right to rebel. Yet, I believe, far more instructive and interesting than these sporadic effusions, would be an investigation of the philosophic background of this former Jesuit student. For therein may be found the motives which actuated him to affix his name to our most treasured document. In a letter which he wrote to George Washington Parke Curtis, the adopted son of General George Washington, Charles Carroll revealed to the world and recorded for posterity his inmost thoughts on that ever-memorable July 4, 1776. This letter which bears the date, February 20, 1829, reads in part; "When I signed the Declaration of Independence, I had in view not only our independence of England but the toleration of all sects professing the Christian religion and communicating to them all equal rights. Happily this wise and salutary measure has

taken place for eradicating religious feuds and persecution, and becomes a useful lesson to all governments. Reflecting, as you must, on the disabilities, I may truly say, of proscription of the Roman Catholics in Maryland, you will not be surprised that I had much at heart this grand design founded on mutual charity, the basis of our holy religion."

As a tribute to the greatness of this Jesuit pupil, Reverend Father Rector led a delegation of seventy-five Theologians and Philosophers to Doughoregan on that Sunday morning. The trip was made from Woodstock by bus. Truly may we believe, that the soldierly heart of the Hero of Pampeluna would have rejoiced had he been standing at the side of his Excellency as the Woodstock scholastics marched past the reviewing stand. Weather conditions were perfect for an outdoor Mass. And aided by an amplifier, the resonant voice of our Archbishop rolled over the sloping fields of Doughoregan giving glory to God and honoring the remains of this champion of the Church in America.

Despite the early connections the Jesuits had with Charles Carroll, they were apparently overlooked in the preparations for his Bicentennial Celebration. During the course of events however, a tribute, far greater than any they could have merited by a more direct participation, was accorded them. In the eulogy, delivered by our friend, the thoughtful and eloquent Peter Guilday, Professor of Church History at the Catholic University of America, we heard in part;—"No American of the times was better equipped mentally and morally for the termendous tasks that lay between the Stamp Act of 1765 and the inauguration of George Washington as our first President in 1789. . . The years spent abroad at the English Jesuit College of Saint Omer, where he had as his companion the future first American Catholic bishop, John Carroll, then the years at the famous College of Louis Le Grand in Paris. . .

formed the great character he was to become. Eleven of these seventeen years had been spent under the instruction of the Jesuits, who alone among the educators of the day, in the face of the dominant non-Catholic teaching on the divine rights of kings, had kept alive in their classrooms the fundamental democratic principles of equality, justice and freedom; and his training in history, politics and jurisprudence was to serve his country admirably once Americans decided to place these old and well-tried Catholic principles at the basis of their national life."

Would that our colleges today were producing a multitude of such men to give glory to God and to assist in combatting subversive Communistic influence in public life,—men in whom Catholicism, Catholic Action and Character are synonymous.

A. M. D. G.

Obituary

FATHER JOSEPH P. CARNEY, S.J., 1869-1936

The Rev. Joseph P. Carney, S.J., who spent most of his life in the priesthood in various parishes of St. Mary's County, "The Cradle of Catholicity in the United States and the Birthplace of Religious Liberty," died in the Infirmary of Georgetown College, March 6, 1936. He was 67 years old. If he had lived five months longer he would have celebrated his golden jubilee as a Jesuit.

Father Carney was born in New York City, April 29, 1869. He entered the Society of Jesus, August 14, 1886, at Frederick and was ordained to the priesthood at Woodstock College by the late Cardinal Gibbons. For seventeen years he served as pastor in various parishes of Southern Maryland. His first appointment in that historic section was to Saint John's, Hollywood. Then he served as superior and pastor at Saint Michael's, Ridge, directing in addition to his pastoral duties at Ridge, the missions connected with Saint Michael's Church. In 1923, Father Carney encouraged Father La Farge to establish Saint Michael's High School, which the Sisters of Saint Joseph took over. Father Carney encouraged the Sisters in their work and did much to ease the burdens which always fall upon those who do pioneer work.

Afterwards Father Carney went to Saint Thomas', Bel Alton, Charles County, where he took an especial interest in the youth of the parish. His interest in youth and his constant kindness won the affection of his parishioners and his associations with the young people seemed to keep him young. After that he went to Our Lady of Loretto, Chaptico, and there the kind-

ness, charity and piety which marked his life at Ridge and Bel Alton remained with him.

Poverty and hard work he embraced eagerly. He had only one thought in mind—to save souls. Hardships meant nothing to him. He expected them and accepted them. After all, he was a priest and he had entered the priesthood not for comfort or luxuries, but to bring souls to God. His piety and kindness were inseparable and all admired him for his saintly life. If he received any gifts he turned them over to the poor.

At Chaptico advancing years demanded their toll. Father Carney left Southern Maryland which he loved so much for the Saint Isaac Jogues Novitiate at Wernersville, Pa., where he became engaged in domestic administration. The piety and example of this good priest seemed as an inspiration and a source of good example to the young Jesuit novices. At Wernersville he suffered a stroke and went to Georgetown College to await the end. There he frequently and joyfully received visitors from his dear Southern Maryland.

When death came to him it came more or less unexpectedly, but he was prepared. The Low Mass of Requiem for the repose of his soul was said in Dahlgren Chapel, Georgetown University. The Rev. Arthur A. O'Leary, S.J., president of Georgetown, was celebrant. Priests of the Society of Jesus and priests from other religious orders and societies and members of the diocesan clergy were present at the Mass.

Present also was a delegation of about fifty of Father Carney's former parishioners in Southern Maryland. They had to leave their homes early to assist at the Mass of Requiem. About seventy seniors of Georgetown College, in cap and gown, escorted the coffin from the chapel to the grave in the college cemetery. Six seniors were pallbearers.—R. I. P.

FATHER JOHN H. MULLIGAN, S.J.

1869-1937

On November 23, 1937, Fr. John H. Mulligan died at St. Vincent's Hospital, New York. Up to four days before he died, he gave no sign of illness, and the telephone message which came from Riker's Island on Saturday, November 20th, telling of his serious condition, was a shock to all, as only a few evenings before he had made his usual weekly visit and remained for dinner. Fr. George Kelly went immediately to Riker's Island, and discovering the seriousness of Fr. Mulligan's condition, tried to persuade him to go to St. Vincent's Hospital. Fr. Mulligan felt it was only a passing indisposition and begged to remain a little longer. The first diagnosis was severe heart condition, but later indications showed serious disorder of the intestines. At St. Vincent's it was found that an ulcer had ruptured and caused peritonitis. The end came quickly but most peacefully, and surrounded by his nearest relatives, Fr. Mulligan died soon after receiving the Last Sacraments. His funeral took place at St. Ignatius', 84th Street, at 10 a. m., Friday, November 26th, with Fr. George Kelly as Celebrant. The burial was at St. Andrew-on-Hudson.

Fr. John Mulligan was born in Newark on March 22, 1869. He was educated at St. Patrick's Cathedral School and at Xavier Preparatory School, 16th Street, New York.

He entered the Society at St. Stanislaus Novitiate, Frederick, Maryland, on August 13, 1887. He made his philosophy and theology at Woodstock, where he was ordained in 1902. His regency was spent at Fordham four years, and one year at Holy Cross, Worcester. He returned to Holy Cross after his ordination and taught special Latin for one year. His tertianship was made partly at Frederick and partly at St. Andrew-

on-Hudson, as during the year 1904-1905 the Novitiate was removed from Maryland to New York. He was prefect of discipline at Georgetown for one year and then went to Boston to occupy the same position when the College and High School were on James Street. After two years in Boston he was sent to Jamaica, where he taught at St. George's College, Kingston, for several years. He returned to the United States in 1912. After spending one year at St. Joseph's College, Philadelphia, he was sent to St. Aloysius' Church, Washington, where he remained several years, during which he was the devoted Chaplain of the Little Sisters of the Poor. In 1921 he began his long apostolate on Randall's Island, where he remained till 1934, with the exception of one year as Superior of St. Michael's, Ridge, Maryland. While he was Chaplain at Welfare Island, the penal institutions there were moved to Riker's, and Fr. Mulligan continued his work among the prisoners there till his death.

Fr. Mulligan's Golden Jubilee was celebrated at St. Ignatius' Church on September 26th, feast of our North American Martyrs. Fr. Quinn, in his sermon, referred to Fr. Mulligan's peaceful and edifying resignation to imitate His Master in the Hidden Life. He was little known even among Ours, but his patient resignation "to be unknown and counted for nothing" has been a source of edification to those who have known him. Such a life leaves little to be recounted by the annalist; the full record is hidden from earthly eyes, but has been more carefully kept than this world dreams of, and may God grant eternal rest and the reward exceeding great to this faithful, humble, self-effacing son of St. Ignatius.—R. I. P.

FATHER DAVID J. ROCHE, S.J.

1867-1937

Father David J. Roche was born on October 23, 1867,

in Washington, and received his early education at Gonzaga College. He died on January 13, 1937, in the Georgetown University Infirmary, following an acute heart attack.

The many years that Father Roche spent as a parish priest in Baltimore, Washington, and Southern Maryland, endeared him to the hearts of many. At the time of his death, the Baltimore Catholic Review in the issue of January 14, 1937 printed the following article: "When Mrs. Johanna C. Foley, sister of the Rev. David J. Roche, S.J., of Holy Trinity Church, Georgetown, went to Walter Reed Hospital, some few weeks ago, she had a premonition of death. She said she was not afraid to die but did not want to die alone. Her brother and she were the only surviving children of the five sons and three daughters of the late Maurice and Mrs. Mary McNery Roche of this city. Her husband died thirty-two years ago.

"Father Roche had been suffering from heart attacks for a number of years. On August 15, the feast of the Assumption, last year, he held an informal observance of his golden jubilee as a member of the Society of Jesus. He was to have held his solemn jubilee celebration on Sunday, August 18, of last year, at Holy Trinity Church. However, he had a sudden heart attack and was unable to go through with the celebration. He went to the hospital and for much of his time in recent months he had been in the infirmary of Georgetown University. On Tuesday afternoon he went to see his sister at Walter Reed Hospital. He seemed to be in better health than he had been in for a long time. At 1:15 o'clock, Wednesday morning, Father Roche sent for one of the priests at Georgetown and asked him to administer the last rites. He died at 1:45 A.M. Mrs. Foley died at 3 o'clock the same morning.

"Father Roche was born in Washington, October 23, 1867. He was educated in the parochial schools of the

city and the High School Department of Gonzaga College. He entered the novitiate of the Society at Frederick, Md., August 15th, 1885. He continued his classical studies at Frederick and made his philosophical and theological studies at Woodstock College.

"Between his philosophy and theological courses he taught as a scholastic at Holy Cross College, Worcester, Mass., and Saint Francis Xavier's College, New York City. He was ordained at Woodstock College by His Eminence Sebastian Cardinal Martinelli, Apostolic Delegate to the United States.

"Father Roche's years as a priest were spent as an educator in various places and as a parish priest in Southern Maryland, Baltimore and Washington. He taught at Saint George's College, Jamaica, West Indies; Saint Francis Xavier's College, New York City, and Gonzaga College High School, his alma mater. He was vice-president of Georgetown University from April, 1914, to August, 1919.

"He served parishes in Ridge, Md.; Saint Aloysius', Washington; Saint Ignatius', Baltimore; at Bowie, Md.; and finally at Holy Trinity, Georgetown. He was the last Jesuit pastor of the Church of the Ascension, Bowie, as the church at Bowie and the Missions at White Marsh and Woodmore were taken over by His Excellency, Archbishop Curley in 1933."—R. I. P.

FATHER EDWARD P. TIVNAN, S.J.

1882-1937

Father Edward P. Tivnan of the Society of Jesus was born in Salem, Mass., March 10th, 1882. He entered the Society, August 14th, 1899, from the Freshman Class of Boston College. His novitiate and juniorate were made at Frederick, Maryland. During his five years of regency he taught Chemistry; first for one year at Boston College and for the following four

years at Fordham University. His three years of theology before ordination, were made at Valkenburg in Holland, and following his ordination to the priesthood by Bishop Brown, at Milltown Park, in Dublin, Ireland, July 28th, 1914, he returned to Woodstock for the fourth year of theology, which was followed immediately by Tertianship at Saint Andrew-on-Hudson. In September of 1916 he was appointed to Fordham, as Professor of Chemistry, in which position he was engaged when he was called to be Rector and President of the University in 1919. Leaving Fordham in 1924 he returned to the New England Province and was made Rector of the House of Studies at Weston, Mass., where he remained until April, 1931. From that time until October, 1932, Father Tivnan was Procurator of the New England Province. For the remainder of 1932 and during 1933 he was a member of the Committee for the Revision of Studies in American Jesuit Schools, in which capacity he was called to Rome to take part in deliberations on a new program of studies for American Jesuit Colleges. In the Fall of 1934, when the first New England Tertianship was changed from Bellarmine House, Cohasset, to Pomfert, Connecticut, Father Tivnan was named Superior of Bellarmine House, which then became the first New England House of Retreats for laymen.

To a stranger reading the chronological list of important events in the life of Father Tivnan, in the Society, it must appear that he was a versatile student, a diligent worker, and an able executive; to those who knew him during the course of his varied career, he was the type of student, of laborer and of sacerdotal leader that has contributed much toward building up the reputation of the Society for both learning and sanctity. In the death of Father Tivnan the Society lost a quiet, efficient worker, a man of even temper and of pleasant disposition and an exemplary religious. As a scholastic and as a priest he had a sincere and a

deliberate way about everything he did, which impressed one as the good example complementary to the doctrine he taught in the class-room and preached in the pulpit or explained in his clear and fluent style as a director of retreats. Students who attended his lectures remembered him, after a long period of years, as a genial professor of chemistry, who could hold their attention while imparting knowledge and hold their friendship, when he had to dictate the necessary sanctions of discipline. That the popularity he enjoyed as a regent was founded upon genuine respect for his methods and sincere admiration of his character, is best attested by the fact that up to the time of his death, many of his former pupils kept in touch with him, either by correspondence or by personal visits, wherever he happened to be stationed. During his studies at Woodstock and elsewhere his devotion to the courses and to study, and the manner in which he took part in all kinds of extra-class activities, gave evidence of the administrative and executive ability, for which he was afterwards selected to be a College President and Rector of a House of Studies.

Those who knew Father Tivnan in his school days remember him as a student who was distinguished by the very character traits that afterwards rendered him prominent in the vocation of his choice. He played a game of base-ball with the same serious attention and application that he showed in a philosophical or theological circle. Quiet, studious and observant, and intent and a selective reader, and with a good sense of humor, he garnered a stock of general knowledge that put him at ease in any conversational company. He wrote well and spoke well and was a powerful pulpit orator, who held an audience with well prepared sermons, supplemented with a natural grace of gesture and an orotund voice that was deep-toned and clear, like a great bell with much silver in its casting. A diligent and a considerate Superior, Fordham developed

in every department under his guidance. During his time of office the reorganization of the Alumni found many of the former students returning with renewed enthusiasm. The building of a new gymnasium was the occasion of a new spirit of activity among the student body and the opening of a new seismic station placed Fordham in the very small list of American Colleges doing scientific work in that particular field. Father Tivnan was a devoted and a constant student of the Spiritual Exercises of Saint Ignatius. His knowledge of the spiritual life made him an excellent guide and counsellor to his religious brethren and marked him as a master in the direction of retreats to religious and to the laity.

With the opening of the Retreat House at Cohasset, the popularity which Father Tivnan enjoyed in the schools and convents, as a Director of retreats, spread among the laity and immediately created a demand for closed retreats by the Jesuit Fathers of New England. Professional and business men discovered in him an instructor with a perfect understanding of the difficulties that accompanied their various callings in life and with methods for mastering them. His apt way of applying the Exercises never failed to awaken their enthusiasm for the spiritual things in life. As one retreatant remarked, Father Tivnan was a spiritual specialist with a sure and simple remedy for any of the thousand troubles of the soul. He was a doctor with doctors and a lawyer with lawyers. With school-children he was a direct and simple teacher; with the more advanced youth he was a strict moralist, a sane critic and a dependable guide, to whom many of them returned for advice. His retreats to religious, both men and women, distinguished him not only as a master of the science of the spiritual life, but also of the art of explaining it as it is exemplified in the rules and the constitutions of the various religious orders. The numerous requests for his services was a constant trib-

ute to his energy as well as to his special aptitude for that particular kind of work. Father Tivnan was just in the height of his popularity in retreat work when he was called to his reward. However, in the short space of two years and despite the physical ailments under which he constantly labored, he created an enthusiasm for Jesuit retreats to the laity and the sudden cessation of his work only served to emphasize the extent to which he had developed it. His will to work and his desire to please outran his physical strength. He was fully aware of his own chronic and serious heart condition but the knowledge of it never seemed to affect his pleasant disposition, his regularity of religious life, or his enthusiasm for energetic work.

On March 31st, 1937, Father Tivnan died suddenly at the Convent of The Cenacle in the City of New York, where he was well known as a Director of retreats. An hour or so before he died he had taken lunch with the Chaplain of the Cenacle, after which they talked together on the questions of the day and particularily on the conditions which for some years past had placed the present-day youth at a disadvantage in a spiritual as well as in a material way. At about 1:20, some five minutes after Father Tivnan had left for his own room, the Chaplain's telephone rang and in answering it, he heard a confused mumbling, out of which he distinguished the words, "Father Tivnan." He immediately hastened to Father Tivnan's room, found him lying on the floor, gave him absolution, called the doctor and then hurried to the chapel for the Holy Oils. Ten minutes later, when the doctor arrived, he said that death had evidently taken place shortly after Father Tivnan had telephoned the Chaplain.

The funeral Mass was celebrated by his close friend and former pupil, His Excellency, Bishop Spellman, in Saint Ignatius' Church, Boston College, on April third. The burial took place at Holy Cross College, Worcester, in the little cemetery on the hill.—R.I.P.

Books of Interest to Ours

Brother Petroc's Return by S. M. C.; Little, Brown and Co.

Nothing but praise for this story of a Benedictine monk, a product of the Ages of Faith, who returns to the modern world which has discovered neurasthenia and psycho-analysis. Brother Petroc's struggle to adjust himself to a changed world gives us a penetrating glimpse of what is known as 'simple contemplation'; a glimpse that may startle those whose knowledge of mysticism is confined to the ordinary spiritual treatises.

Some have seen in the book a covert attack on the Ignatian school of spirituality, but such a view cannot be justly maintained. Although he seems to place excessive stress on the so-called military nature of the Society, the Jesuit who appears in the pages, offers a satisfying explanation of the reasons behind the newer trend in asceticism. And Brother Petroc himself realizes that, "New or old, there is really very little difference."

This is believed to be the first literary output of the anonymous author, but the excellence of style furnishes a convincing reason for suspecting mature literary experience. Only a previous prejudice against 'superlative" book reviews restrains this reviewer in commenting on the literary and dramatic excellence of the book. It is well worth a reading by the busiest of men.

Could You Explain Catholic Practices? By Rev. Chas. J. Mullaly, S.J. Apostleship of Prayer Press, New York, N. Y. 25c.

The various articles which have appeared in the Messenger of the Sacred Heart during the past few years under the caption "Could You Explain?" are now available in book form. In the same clear style that has marked his "Spiritual Reflections for Sisters" Father Mullaly presents to another class of readers an equally valuable book. Under sixty-seven chapter headings the ceremonies connected with the administration of the sacraments are explained; Catholic practices and devotions, especially Eucharistic devotions, are set forth; sacramentals are defined and a few of the more common ones are described briefly; questions concerning Catholic life perplexing to Protestants, and the origins, aims and requirements for membership in

various societies and confraternities are treated in an interesting and sufficiently satisfying manner. This inexpensive volume is made attractive with thirty illustrations and has been rendered more serviceable by a comprehensive alphabetical index.

The book is recommended chiefly to those of Ours engaged in convert instruction although it may be found to contain many brief topics suitable for catechetical instructions, sodality talks and perhaps even for the Lenten talks which are given during the noon-day Masses held in so many of Our churches.

A. M. D. G.

VARIA

American Assistancy

PHILIPPINE NEWS

Philippines Claim 241 Jesuits

The annual catalog of the Jesuit Mission of the Philippines was recently received at the office of the "Jesuit Philippine Bureau," 51 East 83rd Street, N. Y. This is a complete list of the names of all the Jesuit missionaries together with their addresses, the number of their stations, and the abbreviated summary of all their different occupations.

The statistics are exceedingly interesting. Numbered among the Jesuit missionaries attached to the Philippine mission, are two Bishops, 105 Priests, 96 Scholastics and 38 Brothers. Of this total, 203 are actually at present in the Phillippine Islands. This includes two Bishops, the Most Reverend James T. G. Hayes, S.J., D.D., missionary bishop of the diocese of Cagayan, and the Most Reverend Luis del Rosario, S.J., D.D., of the diocese of Zamboanga; 94 Priests, 70 Scholastics, 37 Brothers. Of the total 85 are Americans, 38 are Spaniards, 80 are Filipinos.

There are 38 Jesuits attached to the Philippine Mission who at present are engaged in special work in other places. 26 Scholastics are at present pursuing their course of Theology, 25 of them (24 Americans and 1 Filipino) at Woodstock College, Woodstock, Maryland, and one other Filipino Scholastic at present in Rome. One American Brother, Brother Anthony Herr, S.J., is at present on sick leave from the mission.

3 Jesuit Filipino Priests are engaged in various studies; Father Juan Trinidad, S.J., in the study of Sacred Scripture, and Father Alfredo Paguia, S.J., finishing the regular course of Theology in Rome; and Father Juan Ledesma, S.J., in Tertianship at Saint Andrew-on-Hudson, Poughkeepsie, N. Y. 3 American Fathers are at present in the United States for a year's leave of absence made necessary by reason of health. Father Joseph L. Lucas, S.J., has just completed his stay in the Province, and started back for his beloved mission in Mindanao. Father Leo Welch, S.J., is pursuing graduate studies at the Massachusetts Institute of Technology, preparatory to his taking up special meteorological work at the Manila Observatory. Father Thomas B. Cannon, S.J., is at present in New York acting as mission procurator for the Philippine Mission.

The number of Jesuits actually in the Philippines has increased beyond the figures of previous years. In this island country, so aptly termed, "The Pearl of the Orient," the increase of vocations to the Society of Jesus among native Filipinos has been extremely encouraging. There are now 80 Filipino Jesuits. On the other hand, the number of Spanish missionaries has been gradually diminishing. Most of the Spanish Jesuit Fathers who still remain in the Philippines, are veterans of over forty years in the Islands, most of them having come there before the Spanish-American War wrought havoc with the missions of the Spaniards in the Philippines. One of these Spanish missionaries, Father Francis X. Rello, S.J., has been for over twenty years in the Leper Colony at Culion. Father Saderra Maso, S.J., who is reported as being extremely ill at the present moment, was a famous mathematician and astronomer at the Observatory of Manila in his younger days. So too was Father Coronas. Father Lorenzo

Contin, S.J., still a missionary in Mindanao, at one time before well nigh complete destruction of the missions took place, had organized in Mindanao a replica of the Paraguay Reductions. In the hills of Bukidnon around Sumilao he had a tremendous farm which at one time was capable of supplying vegetables and all kinds of food for practically all the missions of Mindanao. Father Miguel Selga, S.J., a famous scientist, is still the director of the Manila Observatory, and of the entire Weather Bureau of the Philippine Islands. Assisting him are several American Jesuits, Fathers Charles E. Deppermann, S.J., Bernard Doucette, S.J., William C. Repetti, S.J., Edmund J. Nuttall, S.J. Father Juan Anguela, S.J., only two years ago was able to bring to a finish the work of a lifetime devoted to the cause of Laymen's Retreats. His Retreat House, "La Ignaciana" at Santa Ana, near Manila, is a model home for the Spiritul Exercises.

However, in spite of the magnificent work which has been done in the past, and is still being done by the Spanish Fathers, many of them are extremely old; some are almost blind; several of them unable to do any missionary work whatever. There are only 22 Spanish Jesuit Priests left in the Philippines, and 15 Spanish Brothers. It is hoped that the rising generation of young Filipino Jesuits will be able to take the place of these valued old men and carry on the work that they so nobly started and continued for so many years. There are already 18 Filipino Brothers in the Society, and there are 43 Filipino Jesuit Scholastics now pursuing their studies, the greater number of them being Juniors; several are still Novices, while several have finished Philosophy and are now engaged in teaching. However it will be a long time before the small number of 19 Filipino Jesuit Priests can be considerably augmented. The course of studies in the

Society of Jesus is so long that it will take quite a while before these Filipino Scholastics arrive at the blessed day of Ordination.

Most noteworthy among the Filipino Jesuits is the Most Reverend Luis del Rosario, S.J., bishop of Zamboanga, who succeeded the Spanish Jesuit Bishop, Monsignor José Clos, S.J. D.D. who was the first Jesuit ever to become a Bishop in the Philippines. Father José Siguion, S.J., veteran Filipino Jesuit Priest, is editor of "Cultura Social" and director of the Society for the Propagation of the Faith in the archdiocese of Manila. Father Joachim Lim, S.J., and Father Eusebio Salvador, S.J., young Jesuit Priests, are superiors in the missions of Cotabato and Zamboanga respectively. Father Augustin Consunji, S.J., is missionary pastor of Plaridel, Occidental Misamis, Mindanao. Father Luis Pacquing, S.J., is headmaster of the Ateneo de Manila Grade School. Father José Rosauro, S.J., is director of the Minor Seminary of the diocese of Zamboanga. Father Pedro Dimaano, S.J., is missionary pastor of Tagnipa, Oriental Misamis. (Father Walter Hamilton, S.J., who has gone to Tagoloan, was succeeded by Father Dimaano.)

There are 55 American Jesuit Priests in the Philippines, 26 American Scholastics, 4 American Brothers. The Superior of all the Jesuits of the Philippine Missions is Father John F. Hurley, S.J., of New York. The Rector of the great Jesuit college, Ateneo de Manila, is Father Carroll I. Fasy, S.J., of Philadelphia. The Rector of the over-three-hundred-year-old San José Seminary for secular priests in Manila, is Father Anthony L. Gampp, S.J., of Buffalo. The Rector of the Novitiate, which also includes the Juniorate and Philosophate, at Novaliches, Caloocan, Rizal, is Father Raymond R. Goggin, S.J. Local superiors in Mindanao are Father Vincent I. Kennally, S.J., of Dorchester, Massachusetts, and Father James G. Daly, S.J., of White

Plains, N.Y. Director of the Ateneo de Cagayan is Father Edward J. Haggerty, S.J., of Charleston, W. Va. Director of the Ateneo de Zamboanga is Father Walter F. Hyland, S.J., of Boston, Massachusetts. Secretary to Bishop Hayes and Vicar General and Consultor of the diocese of Cagayan is Father George J. Kirchgessner, S.J., of Buffalo. Missionary pastors in Mindanao are Fathers Andrew F. Cervini, S.J., of Corona, L. I., Austin V. P. Dowd, S.J., of Philadelphia, Thomas F. Gallagher, S.J., of Philadelphia, Walter J. Hamilton, S.J., of New York, Frederick W. Henfling, S.J., of Buffalo, Andrew A. Hofmann, S.J., of Baltimore, Alfred F. Kienle, S.J., of Wilmington, John R. O'Connell, S.J., of New York, J. Lewis O'Neill, S.J., of Elizabeth, N.J., John R. Pollock, S.J., of Baltimore, Joseph Reith, S.J., of Baltimore, Clement R. Risacher, S.J., of Pittsburgh, Pennsylvania. Treasurer of the Philippine Mission is Father Martin J. O'Shaughnessy, S.J. Socius to the Superior of the Mission is Father Leo A. Cullum, S.J., of Jersey City. Minister at San José Seminary is Father David A. Daly, S.J., of New York. Studying Visayan in Mindanao are Father Francis D. Doina, S.J., of New York, and Father Harold A. Murphy, S.J., of Buffalo.

Teaching in Manila are Fathers Henry A. Coffey, S.J., of Boston, William J. Dow, S.J., Joseph A. d'Invilliers, S.J., of Philadelphia; Joseph Kerr, S.J., of Baltimore; Leo M. Kinn, S.J., of Dunkirk, N. Y.; Hugh J. McNulty, S.J., of New York; James P. Moran, S.J., of Boston; Joseph A. Mulry, S.J., of New York; Vincent dePaul O'Beirne, S.J., of New York; Wallace J. Pangborn, S.J., of Elizabeth, N.J.; Joseph A. Priestner, S.J., of Paterson, N.J.; John F. Truebig, S.J.; George J. Willmann, S.J., of Brooklyn; Martin L. Zillig, S.J.

Dean of the College of Industrial Chemistry is Father Eugene A. Gisel, S.J., of Rochester. Assistant Chap-

lain of Culion Leper Colony is Father Carl Hausmann, S.J. Father Henry L. Irwin, S.J., of Boston, acts as Retreat Master and one-man mission band in Manila; Father Anthony V. Keane, S.J., of Jersey City, is Dean of Discipline of the Ateneo de Manila. Father Arthur J. McCaffray, S.J., is Spiritual Father of the Ateneo de Manila. Father Henry B. McCullough, S.J., of Boston, is Dean of the College of Arts, and of the High School and College of Commerce, at the Ateneo de Manila. Father John A. Morning, S.J., of Philadelphia, is Superior of the Residence of San Ignacio, Manila. Father Maurice A. Mudd, S.J., is Minister of the Ateneo de Manila. Father Francis X. Reardon, S.J., is Regent of the School of Law, and Head of the Department of Biology of the Ateneo de Manila.

Among the Scholastics teaching at the Ateneo de Manila are Messrs. Martin J. Casey, S.J., Francis X. Clark, S.J., of New York, Kyran J. B. Egan, S.J., Fenton J. Fitzpatrick, S.J., of Philadelphia, Matthew Fullam, S.J., of Brooklyn, James J. Hennessey, S.J., Paul B. Hugendobler, S.J., James G. Koller, S.J., Nicholas A. Kunkel, S.J., of Baltimore, John W. McCarron, S.J., James J. Meany, S.J., of Brooklyn.

Teaching at San José Seminary are Messrs. Ernest B. Clements, S.J., and Coleman A. Daily, S.J., of Philadelphia.

Assistant Prefect of the Ateneo de Zamboanga is Mr. Walter G. DeLawder, S.J. Studying Philosophy at Novaliches, Caloocan, Rizal, are Messrs. Hugh F. Costigan, S.J., of New York, Gaston L. Duchesneau, S.J., Walter B. Hogan, S.J., Francis J. Renz, S.J., of Brooklyn, Frederick N. Dincher, S.J., of Brooklyn, Albert F. Grau, S.J., Joseph J. Kavanagh, S.J., James J. McCann, S.J., Grant A. Quinn, S.J., Ralph B. Gehring, S.J.

It is hoped that the few American Brothers in the Philippines may soon be increased as a result of new vocations.

INVESTIGATION OF AGLIPAYANISM IN THE PHILIPPINES

At about the turn of the century a schism arose in the Philippines led by a priest named Gregorio Aglipay. Father Aglipay was a man of unusual ability, which made his apostasy all the more unfortunate because he was able to draw a great many followers with him. The schism sooon fell into heresy, but it was chiefly a disciplinary heresy, not much emphasis being placed on doctrine. Aglipayanism retained the externals of the Church's liturgy, except those the observance of which is difficult, and set itself up as the Independent Catholic Church of the Philippines, taking advantage of the nationalistic hysteria rampant at the time of the revolution against Spain. The sect is still a powerful source of harm to souls, and a scientific investigation of this heretical movement has recently been inaugurated that we might advance even further the fine work of reclaiming for the Church the souls deceived by Father Aglipay.

Gregorio Aglipay is still living, and so, accordingly, are many of his contemporaries. Hence the opportunity of making this investigation has been grasped while eye-witnesses of the very beginnings of Aglipayanism are still living. Eventually a book will be written using the findings of this investigation and giving an authentic portrayal of the development of the sect. With the help of this piece of scholarship it is hoped that the excellent work of reclamation in the past will be even outdone by future successes.

To Father Isaias X. Edralin has been assigned the task of collecting data. The assignment is an apt one because Father Edralin is an Ilocano and hence knows the Ilocos region, its cultural background, etc., and speaks the Ilocano dialect. Aglipay is an Ilocano and his sect originated in the Ilocos region. So it is in this

region that Father Edralin is making his investigations among the contemporaries of Aglipay.

Father Edralin was a secular priest before his entrance into the Society. After his noviceship he was appointed Minister of the Sacred Heart Novitiate, which position he now holds.

JESUIT PHILOSOPHICAL ASSOCIATION IN THE PHILIPPINES

Un-Catholic and anti-Catholic activities in the Philippines most strongly exert their force in the public schools and especially in the government university, the University of the Philippines. About two years ago a member of a society of missionary priests undertook to combat this force in the University of the Philippines. Unfortunately, however, an insufficient acquaintance with the character of the people and the background of the situation into which he courageously plunged made it difficult for him to moderate his zeal with the proper amount of prudence, and the result was a violent reaction terminating in an official ban on priests in the government university.

But the ban was clearly an expression of personal animosity, for, with an oriental disregard for the contradiction involved, the president of the university sent a radiogram to Father C. C. Martindale when he was three days at sea from Manila, inviting him to deliver a lecture to the student body of the university upon his arrival in Manila for the Eucharistic Congress, and at the same time invited Father John F. Hurley, Superior of the Mission, to address a monthly convocation of the student body.

Encouraged by this and other assurances that the university authorities feel no animosity towards the Jesuits, and profiting by the mistakes of the zealous priest mentioned above, plans were laid for a system-

atic and diplomatic attack on the evils in the University of the Philippines that they might be cured without producing a reaction that would defeat our own purpose.

One point in these plans is the newly formed Philosophical Association. At present it is composed of Ours only,—the professors of philosophy in the Ateneo de Manila, San José Seminary, and our philosophate at Sacred Heart Novitiate.

The members meet every month at the Superior's Residence and each member reports his progress in the field of research assigned to him. Some of these works are:—A careful scrutiny of all the philosophy texts used in non-Catholic universities and colleges in the Philippines, the collection of biographical data on the professors of philosophy in these schools. The collection of statistics on philosophical academics, and all kinds of students' organizations composed of students of philosophy.

A section of this work has been assigned to each member of the Association, the idea being that we can combat error more effectively if we have an exact and thorough knowledge of the error. Correlative movements which have been directed by Ours in the past and are being initiated at present will profit by the work of the Philosophical Association in their task of the independent religious instruction of students of all classes and of the gradual, unobtrusive removal of anti-Catholic text-books and anti-Catholic professors. With the ground thus cleared, the aim is to introduce religious education in the public high and elementary schools, and, if possible, to establish chairs of Scholastic Philosophy in the non-Catholic universities. This latter was attempted in the case of the University of the Philippines, but the attempt ignominiously failed because of the violent reaction mentioned above, and we shall now have to move slowly and cautiously.

The accomplishment of this will not be a violation of religious liberty because more than 80% of the Filipinos are Catholic, at least nominally. The great majority depend on government schools for their entire education, since, because of the extreme poverty of the masses, there are no parochial schools to speak of, except in the Jesuit diocese of Cagayan, where schools have been built through American generosity.

Americans are responsible for the anti-Catholicism in the government school system, so it is appropriate that Americans should cure this evil. And that means the Jesuits, because we are the only distinctly American body of foreign missionaries in the Philippines.

Besides the research work of the Philosophical Association, each member is expected to give lectures and to write for current publications, on his own subject, and to make public correction of any errors in the daily press which involve his subject. To date, a number of such publications have appeared and the Association is gradually attaining to some prestige.

A. M. D. G.

Home News

ACADEMY ON COMMUNISM

The "Academy on Communism" was established at Woodstock College in September, 1935, by Father Lawrence K. Patterson, professor of history in the philosophate. The object of this Academy is to aid in the preparation of our Scholastics for the work of E.C.S.O. ("Establishment of the Christian Social Order"). Membership in the Academy is limited to a group of Scholastics selected from Third Year Philosophy by the Dean of Philosophy. Twelve have been assigned to the Academy for the school year of 1937-1938.

The Papers scheduled for the present scholastic year are as follows:

1. Karl Marx — Mr. John J. Reed
2. Lenin as the Heir of Marx — Mr. D. Raymond York
3. The Russian Revolution — Mr. Frederick J. Helbig
4. Russia under Stalin — Mr. Thurston N. Davis
5. The Komintern and the Common Front — Mr. James H. Finnegan
6. Communism in the United States — Mr Ralph O. Dates

One essay read in the Academy during the year 1936, "Lenin as the Heir of Marx," written by Mr. Joseph P. Fitzpatrick, was subsequently published in "Thought."

In addition to the Academy, an "Exercitatio Practica" on Communism is scheduled for Third Year Philosophy during February, March, and April 1938.

It is hoped that the Academy will be of some aid in familiarizing those of our Philosophers who may be called upon in later years to take part in the activities of E.C.S.O., with the history and tenets of Communism.

The Moderator has been greatly encouraged by the interest shown in the Academy, and by the uniformly high level of the papers read.

ANNIVERSARY OF BROTHER SPEISS

On October 4, 1937, Brother John Nepomucene Speiss, S.J., celebrated his 50th Anniversary as a Jesuit. Born in Germany in 1857, Brother was thirty years old when he entered the Novitiate in Holland and had Fr. Meschler for his Master of Novices. He came to the Buffalo German Mission in 1892, and since then has built walks and roads and playgrounds, causeways, walls, tennis-courts, and handball courts, in Buffalo, Prairie du Chien, Fordham, Keyser Island, and at Woodstock. Everyone and everything at Woodstock joined in to make it a memorable day for Brother Speiss. Fr. Rector offered the Community Mass for the Jubilarian who humbly knelt in the sanctuary. At the Jubilee dinner were many guests, and both the Philosophers and the Theologians took part in the festivities. Father Alfred Barrett, S.J., was in charge. Mr. Raymond York with a group of Philosophers transformed the refectory into a rustic setting, and the Community marched in to the tune of good old German airs. Song, orchestrations, and a harmonica band kept the dinner lively, and Mr. Frank L. Fadner, S.J., gave a short speech in German for the Philosophers, while the Theologians' greetings were given in English by Fr. LaVerne F. Wilhelm, S.J. An excellent account of Brother Speiss' eighty years of active life and work appeared in the Baltimore Catholic Review.

HENRYTON MISSION

To very many readers of the Woodstock letters the name Henryton is familiar. Since this Colored Tuberculosis Sanatorium opened it has been under the care

of the Fathers as Chaplains and the Scholastics as Catechists. The Hospital is almost fifteen years old but did not become a real missionary endeavor until 1932.

In 1932 the Fourth Year Fathers began visiting the hospital and talking to the patients and would hear confessions and say Mass every two weeks. In the beginning there were not very many Catholic patients and the work could easily be handled by one man. Then as time went on, one of the Fathers, Leo Fey, S.J., asked his sisters to send Catholic periodicals and magazines for distribution among the patients, to be collected by the children of the schools where the sisters were teaching in Baltimore.

The colored people are quite religious and soon all the patients began asking for these magazines. It was not long before one of the Fathers would visit the hospital every Thursday and pass out to all, these Catholic periodicals. Then the work began to gather momentum. The earliest diary we have of the Mission is one dated 1932, when it became a regular Mission for the Theologians of Woodstock. In those days the work was not planned and regulated as it is today. Now there are regular Catechism classes on Thursday afternoon and confessions every Saturday night with weekly Mass Sunday morning. Every Sunday morning the "Green Dragon" as the Pastor's car is called, can be seen leaving Woodstock at 5:20 A.M. for Mass, and it is a rare occasion when there is not a 100% attendance at Mass and Holy Communion.

Perhaps it would be well to give a little *"Mise en Scene"* for those who have never had the pleasure of making their studies at Woodstock College. It is the joy of the Theologians to go out each week to the nearby parishes and teach Catechism to the old as well as the young. There are at present seven such places of which Henryton is one.

In the hills along the South Branch of the Patapsco, about twenty-five miles west of Baltimore, about five miles north of the Frederick Pike, and nearly eight miles from Woodstock College lies the Sanatorium. The Maryland State Tuberculosis Sanatorium is one of the largest hospitals for colored tubercular patients in the United States. At present there are about 225 patients. A new building is in progress which will accomodate 200 more patients. The Superintendent Doctor, his assistant, day superintendent of Nurses and her two assistants are white people; all the other nurses are colored. There is also a training school there for colored nurses.

Perhaps some will wonder why this article is being written. It is not unusual for Jesuit Scholastics to teach catechism to colored as well as white children and adults. It is not the fact that the Scholastics are doing good work among the colored folk of Maryland which we wish to stress, but we desire to expose to the eye this hidden gem buried in the back hills of Maryland. We want to prove that God is lavish with His graces by telling something of this place.

To date there are fifty-five Catholic patients and six Catholic nurses. This number is not significant and would hardly cause any wonder but it is significant that of this number forty have been received into the Church in the last two years. Perhaps some would be interested in exact figures.

From September, 1936 to December, 1937, we have on record forty-five Baptisms besides at least twenty performed by our splendid convert nurses (of the six Catholic Nurses at Henryton five have been received into the Church there). The Divine King has been very good to these poor suffering souls. He has not granted them all the temporal blessings that many others enjoy but "He has not left them orphans"; they are receiving His choicest gifts. We know that all

graces come from God through Mary, and like many another thing in this visible kingdom all we can see are its effects, which are as sensible as those of electricity. Take two examples:

A young boy lies dying and has never had the "saving waters poured over him." He is too weak to do any of the necessary things of life for himself. He is being fed by one of the patients. (Those well enough are called upon at times to help the others). But during the times these two are together their conversation is not about the things going on about them but rather the sick lad asks his patient helper (let us call him Avon) to tell him about God. Avon, a convert of less than a year, begins to unfold as well as he can the teaching of the Catholic Church and answers all questions to the best of his ability and the consequence is that the suffering lad,—he had eighteen hemorrhages in two days,—asks to be received into the Church. Avon calls the priest on Saturday evening and tells him about the boy. After seeing the young man and being touched by his earnestness the priest baptizes and annoints him. All during the brief administration of the sacraments the poor lad was having a very severe hemorrhage. Yet, despite all this, he was happy and the smile on his face would have wrung tears from the hardest heart. If this were all that took place the story would be worth telling, but what followed is even more worthy of note. The next day was Sunday and because the boy was so bad and, perhaps, not too well instructed on the matter of receiving the Body and Blood of Christ, the priest did not intend to give him Holy Communion. When the priest arrived at the hospital in the morning, the night orderly, a Catholic, told him the boy was in tears and wanted him immediately. "Father, am I going to receive the Lord this morning?" was his first question on the priest's arrival at the bedside. "Well, Lawrence, do you want

to receive Our Lord?" "Yes, Father," was the reply. The priest was thrilled when the boy in very simple language unfolded the exact teaching of the Catholic Church on the Holy Eucharist and why he wanted to receive the Body and Blood of Christ. The smile on the face of Lawrence was heavenly when he was assured of receiving that morning. On leaving the room the priest inquired from those in a position to visit the boy during the night if anyone had been instructing him and to his amazement found out that no one had been near the room all night. Would anyone dare say this was not a miracle of God's grace. The lad is still alive and is a model of patience and sweetness to all about him.

This next example is equally striking. About three A. M. one morning a young girl called the colored nurse in charge of the hospital during the night, a convert, and asked her if it was necessary to be baptized to go to heaven. On being told this was so she asked if she could be baptized a Catholic. The nurse said, "Of course; and when the priest comes I'll send him to see you." Marie said she did not want to wait for the Priest, "Could you baptize me right away?" The nurse answered she could but that it would be nice to wait for the priest since there was no need of rushing. The girl was in danger of death but in all probability she would last for a few days. However, Marie insisted on having the cermony immediately and so, hoping she was doing the right thing, the nurse administered the Sacrament. When this was over Marie asked the nurse to read for her the act of Faith, Hope and Charity, ending with a perfect act of Contrition. Marie repeated all these prayers after the nurse and as she pronounced the last words, with the ejaculation—"My Jesus have mercy on me!" she breathed her last.

We know that God must have a special love for these colored people because we feel sure that the majority

of the patients dying at Henryton go straight to heaven. Relying and counting on the infinite goodness of God we work with every one at the hospital. Each Thursday we distribute Catholic magazines to all. This mode of working, besides the fact that it puts Catholic literature into the hands of all these people, affords a splendid opportunity of speaking on religious topics.

As we said before the colored are an intensely religious people and are eager to hear about God and His works. They also like to pray and have others pray with them. We have a card published by the Apostolate for the Dying, beautifully colored and artistically designed, and on which are printed all the main truths of the Catholic Church together with a perfect act of Contrition. I have never known a person to refuse one of these cards because there is no mention on them of the Catholic Church as such, and they admire the prayers as well as the decorations. Each time we visit a person in grave danger of death we ask them if they would like to say the prayers.Most are delighted to have us pray with them and hence with great fervor they make perfect acts of Faith, Hope, Charity and Contrition. After visiting such patients for a month or so, depending on the gravity of the case, we begin to speak about Baptism, and without shaking their good faith ask them if they think they are really baptized. Many think they are validly baptized. These we do not disturb but rather get them in a perfect state of mind and when their turn comes for the journey to Eternity our splendid Catholic nurses pour on them the waters of Regeneration and we leave the rest to God.

Perhaps it was an historical event when on December 3, 1937, His Excellency Bishop McNamara conferred Confirmation at the Sanatorium. His Excellency was very much impressed by our work and although busy, lingered for a long time after the ceremony to talk with most of the Catholics. Shortly after his visit

to the hospital His Excellency wrote a very encouraging letter to the Scholastics attached to the Mission. I can think of no better way of closing this article than by quoting in part from the letter of His Excellency: "It is most gratifying to hear of the number of conversions at the Sanatorium. In speaking to the Archbishop of the splendid work being done at Henryton I expressed my admiration for the generosity and Christ-like zeal of the workers. May our Blessed Lord bless you for your interest in the little ones of His flock, little, not in the sense of size, but of worldly importance. I can wish for you nothing better than that you will always see Christ in the poor such as you have at Henryton, for then you will realize the noblest mission of the priest,—the poor and lowly will see Christ in you."

THE MISSION STAMP EXCHANGE

In June of this year the Mission Stamp Exchange will have completed its sixth year. In these few years it has been of extraordinary help to the Philippine Mission, financially and otherwise.

By June over $13,000 will have been sent to the Philippines through the years. This sum represents the net profit. It is estimated that the gross income of the Exchange during these years has been in the vicinity of $15,500. The money is sent out to the Missionary pastors of Mindanao and some few of our enterprises in Manila, such as the Seminary for Secular Priests run by the Society. In all there are at present 38 mission stations which we are helping to support. This includes the diocesan work of the two Jesuit Bishops in Mindanao. The money is sent out to each Missionary in checks of $50.00. Of late, our income has been so steadily mounting that we are able to make the complete rounds of the Missionaries every nine months. This article makes no attempt at estimating

with factual details the direct results procured by this steady stream of donations. For our purpose it will suffice to recall that $50.00 in the Philippines can achieve about three times what it will here.

However, we, along with the Missionaries themselves believe that there is another benefit accruing from the Exchange which far surpasses the monetary consideration. That is the awakening of hundreds and thousands to the fact that we are a missionary order as well as, say a teaching body. Moveover, since we do not wish to minimize the spiritual and supernatural influences in life, we must believe that the sacrifices which have gone into the work upon the part of our thousands of contributors have won untold graces for our Missionaries. The Missionaries in their glowing letters of thanks bear adequate testimony to this statement. Again, from experience we can witness to the fact that there is nothing more encouraging for the missionary than to know that there exists such a loyal corps of supporters back home as the Mission Stamp Exchange and the thousands of contributors which keep it going.

The Mission Stamp Exchange at present occupies five fairly large size rooms. Each of these is brimming with activity almost every noon and evening recreation. The work is divided up so that it will not entail too much effort or time from any one individual. There are currently about 100 members of the Theologians and Philosophers who work in the Exchange regularly. Perhaps an even greater number of the community share in the work of the Exchange by assisting at the sorting of the stamps once a week in bands which rotate through the week.

There are two main departments dealing with the actual sale of the stamps, a Wholesale Department and an Approval Department. The latter deals with individual customers and tries to fill their individual wants by submitting them sheets of stamps from which

to make their selections. This department though only in its third year brought in over $2,000 last year. Under it are the Approval Departments for U. S. stamps, the Approval Department for Pre-Cancelled Stamps, the Approval Department for Foreign Stamps and finally the Packet Department. Of course, within these latter departments there are several score of men who are experts in individual countries and phases of the stamp business. The Wholesale Department deals with the sale of "mixtures" to dealers all over the country. The sales of this department are generally made in large bulk orders of a hundred pounds and more up to a thousand pounds. In all, we have about 500 customers on our files.

The two departments which are the backbone of the Exchange are the Sorting Department and the Publicity Department. The Sorting Department opens each package of stamps which comes in and immediately grades the contents into any of the four common divisions of very poor (common 1, 2 and 3 cent stamps with a great deal of paper around them, i.e., anywhere from a quarter of an envelope up), poor (common 1, 2 and 3 cent stamps with little paper around them), good (containing common stamps, a large share of commemoratives, some pre-cancelled and foreign stamps,—all with little paper around them), and exceptionally good (containing a much higher proportion of better and rarer stamps). This latter division is taken and carefully sorted by the rotating sorting crews of each week. In this latter process there is again a four-fold sorting into common U. S., higher U. S., pre-cancelled and foreign stamps. As each package is opened a note is made of the name of the donor with the address, etc., and a detailed report as to the contents of the package. This step is taken so as to assure us that every contributor will be sure to receive an acknowledgement for every batch of

stamps sent. It has been the established practice of the Exchange to faithfully acknowledge every contribution whether it be of twenty or twenty thousand stamps.

The duty of acknowledging all contributions of stamps falls on the Publicity Department. This along with their other work of keeping a steady stream of propaganda flooding the mails keeps four men busy almost every recreation. It is estimated that close on to 400 acknowledgments are sent out each month. This department maintains a very accurate filing system. To each contributor is assigned a card and on each card is kept a sort of case history. The date of every package received from the contributor is noted on the card. In this way our files are kept quite "alive." It is easy to check up to see if our propaganda is helping us with any individual. If a year elapses without any contribution from an individual he or she is generally eliminated from our files. At the present writing we have almost 1500 individual contributors in addition to almost 600 schools which collect for us. Every two months during the school year all of these contributors receive letters, leaflets and posters on the subject of stamp collecting for the Missions. These periodic reminders serve to keep alive at white heat an interest which might otherwise lag after some months. In answer to our appeals we often are the recipients of the most tragic letters from contributors collecting for us in the midst of harrowing adversities. The contents of their letters furnish some of the most encouraging "lifts" to those working on the Exchange day in and day out. Of course, one of the most consoling elements in the work of the Exchange is the steady stream of letters from the missionaries themselves testifying to the tremendous amount of good we are helping them to achieve. All of these, with any other letters coming to the Exchange from our contrib-

utors, are safely treasured in the files of the Publicity Department.

In conclusion, let no one think that this business of the Exchange has gotten out of hand to the extent that it takes up too much of the Philosophers' and Theologians' time. Superiors are viligant in making sure that no work is done outside of the recreation periods. It is the generous spirit of the Community alone which has made possible our enviable record.

THE GROUNDS OF WOODSTOCK

If we can judge correctly from an early picture of Woodstock College and its surroundings, (dated 1871, cf. "Woodstock and Its Makers" by P. J. Dooley, S.J.), we must doff our birettas to those exiled Italian Jesuits who founded Woodstock. For they manifested heroic confidence in their hopes to transform a rugged, rock-jutted knoll into a monastery garden. Every historical account of Trappist foundations, be they in France, Kentucky, China or Ceylon, praises at length the monks for their ability to convert barren waste-lands into fragrant fields; nevertheless, for some unknown reason, such accomplishments are rarely, if ever, attributed to Jesuits. Yet in the annals of Woodstock, we learn that Fathers Pantanella, Jones and Sabetti combined with their Theological studies, the life of the botanist, dendrologist and landscape artist.

It is due in no small measure to their untiring efforts that the environs of that hill stocked with woods, developed into the place of pleasant paths and far-stretching lawns which we find it today. Father David Nugent, the present supervisor of the grounds, has initiated, within the past year, several notable improvements. In the observatory garden, the picturesque setting for so many group pictures at Ordination time.

a sunken pool has been constructed. From this circular fountain, bordered with flower beds, grassy flagstone walks radiate in a cruciform manner. During the summer months, the pond is filled with water-lilies and gleaming gold-fish. At one end of the pool, a statue of St. Ignatius has been erected. This statue is framed by two arc-like pergolas which in time, we hope, will be covered with vines. Here and there throughout the grounds, the horticulturist, Brother Clark, has set out many new flowering plants and American yew-trees, enhancing with fresh beauty those peaceful, prayerful paths so frequently trod and well-remembered by the thousand and more Woodstock-trained Jesuits.

Not to be surpassed by the nationwide Civilian Conservation Corps of the present "New Deal" administration, a clerical unit has been reorganized. Reorganized is used intentionally, for the last record of any systematic tree planting on an extensive plan, dates back to the spring of 1875. At that time, a scholastic, Mr. Hayes, and an unknown assistant planted those beach trees, whose interlacing boughs weave an archway of welcome to each visitor as he approaches the College from the main highway. Beyond the confines of the "Via Sabettina" or as it is more popularly and prosaically known,—"The Mile Path," the Theologians' woodcrew, under the direction of a former student of forestry, Father Walter Miller, S.J., has been very industrious. They realize that a good tree may be felled in the short space of an hour, but that many years are required to produce "a tall dark-robed senator of the forest." Each year at Christmas time, a group of scholastic interior decorators, armed with saws and axes, invades the pine groves in order to hack away limbs and branches of the evergreens; then too, occasional severe storms exact their toll of trees, as also do the periodic visits of itinerant lumbering companies. Of

these three evils, the last mentioned is the first in magnitude. With some forethought, however, this removal of valuable timber can be so regulated that it will produce a substantial financial return. In order to remedy that shortage which may be felt by future Woodstockians because of the indiscriminate tree thinning, the Theologians, within the past three years, have cleaned out much of the underbrush and unproductive growth from the nearby hills, and have planted about ten thousand pine trees in the vicinity of the Philosophers' Cabin, Dixie Dell and along the Forks Road. These trees were obtained from the excellent nurseries conducted by the State Agricultural College,—the cost of these seedling at times was even less than two dollars per thousand. These assortments contained loblolly pines and hemlocks, Norway spruce, red pines, white pines and walnut trees. An ornamental windbreak of two hundred scotch pine trees was planted alongside of the farmland and barns; while above and below the farm on both sides of the Old Court Road, long lines of young pin-oaks are awaiting the call of "solvitur acris hiems."

WOODSTOCK GOLF COURSE

With the constantly increasing numbers of the Woodstock Community and a proportionate increase in medical difficulties due to a lack of provision for an agreeable form of mild exercise, the necessity has long been realized of providing a remedy which would accommodate a large number of the community and at the same time be economical.

To remedy the situation, work was begun, on October 12, 1935, on a golf course for the use of the Woodstock community. During the past two years the labor of clearing the ground, planting grass and constructing tees and greens has been going steadily forward, and

the late summer of 1937 saw the main body of the work completed.

The course, which covers an approximate area of 44 acres, in the region of the Theologians' baseball diamond, consists of nine holes, with a total playing distance of 2188 yards. Construction and maintenance have been carried on exclusively by members of the community, under the direction of Mr. Edward L. McDevitt; and the project, it is hoped, will provide a much needed means of healthy, outdoor recreation for a large number and at little cost.

The course also constitutes an addition to the beauty spots of the grounds; for what was previously a stubble field crossed by a weedy stream, is now a beautiful, rolling lawn, traversed by a trim, rock-bound water course.

A. M. D. G.

Statistics

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From December 15, 1936 to January 1, 1938

TO SECULAR CLERGY

	Retreats	No.
Antigonish, N. S.	1	124
Boston	2	375
Portland	2	215
Providence	2	266
Springfield	2	400

TO RELIGIOUS CONGREGATIONS (Men)

Missionaries of the Sacred Heart, Natick, R. I.	1	9

TO SEMINARIANS

Brighton, Mass.	1	153

TO BROTHERS

Marist Brothers (30 days), Tyngsboro, Mass.	1	24

TO RELIGIOUS WOMEN

CARMELITES		
Roxbury, Mass.	1	22
CENACLE		
Brighton, Mass.	1	46
Newport, R. I.	1	22
CHARITY		
Baltic, Conn.	1	96
Halifax, N. S.	1	200
No. Sydney, N. S.	1	48
Wellesley Hills, Mass.	1	80
CHARITY OF NAZARETH		
Brockton, Mass.	1	43
Newburyport, Mass.	1	50

CHRISTIAN EDUCATION		
Milton, Mass.	1	27
DAUGHTERS OF HEART OF MARY		
Burlington, Vt.	1	29
DAUGHTERS OF OUR LADY OF MERCY		
York, Pa.	1	41
FAITHFUL COMPANIONS OF JESUS		
Fitchburg, Mass.	3	135
Providence	3	99
FILIPPINI SISTERS		
Morristown, N. J.	1	194
GOOD SHEPHERD		
Boston, Mass.	2	66
Hartford, Conn.	2	42
HOLY CHILD JESUS		
Melrose, Mass.	1	15
New York, N. Y.	1	33
HOLY GHOST		
Putnam, Conn.	1	17
MERCY		
Baltimore, Md.	1	13
Bethesda, Pa.	1	14
Burlington, Vt.	1	35
Danbury, Conn.	1	25
Fall River, Mass.	4	305
Hartford, Conn.	7	625
Hooksett, N. Y.	2	289
Manchester, N. H.	4	270
Milford, Conn.	3	349
New Bedford, Mass	1	50
New Haven, Conn.	3	45
New York, N. Y.	1	25
Portland, Me.	4	489
Providence, R. I.	3	202
Worcester, Mass.	1	30
MISS. SRS. OF SACRED HEART		
New Haven, Conn.	1	40
NOTRE DAME		
Boston, Mass.	1	55
Lawrence, Mass.	1	48
Lowell, Mass.	1	100
Moylan, Pa.	1	75

Roxbury, Mass.	1	134
Tyngsboro, Mass.	2	157
Waltham, Mass.	2	163
Worcester, Mass.	1	120
PRESENTATION		
Staten Island, N. Y.	1	76
PROVIDENCE		
Chelsea, Mass.	1	31
Holyoke, Mass.	4	404
SACRED HEART		
Newton, Mass.	3	88
Noroton, Conn.	1	61
Providence, R. I.	1	25
SERVANTS OF THE IMMAC. HEART OF MARY		
Immaculata, Pa.	1	165
ST. CASIMIR		
Newton, Pa.	1	84
ST. JOSEPH		
Chicopee, Mass.	1	90
Framingham, Mass.	1	265
Hartford, Conn.	1	145
Holyoke, Mass.	2	88
Springfield, Mass.	1	61
Weston, Mass.	1	170
URSULINES		
New York, N. Y.	2	42

TO SECULAR LADIES AND GIRL STUDENTS

Srs. of Atonement—Washington, D. C.	1	35
Cenacle—Brighton, Mass.	2	99
Newport, R. I.	5	308
Charity—Baltic, Conn.	2	138
Wellesley Hills, Mass.	2	250
Christian Education—Milton, Mass. —	1	45
Holy Child Jesus—New York, N. Y.	1	50
Mercy—Hartford, Conn.	1	350
Hooksett, N. H.	2	110
Milford, Conn.	1	115
New Haven, Conn.	1	65

Notre Dame—Boston, Mass.	2	500
Roxbury, Mass.	1	55
Tyngsboro, Mass.	1	75
Sacred Heart—Newton, Mass.	1	180
Noroton, Conn.	1	68
Providence, R. I.	1	75
St. Casimir—Newtown, Pa.	2	23
St. Francis—Reading, Pa.	2	106
Glen Riddle, Pa.	1	265
St. Joseph—Chicopee, Mass.	3	199
Ursulines—New Rochelle, N. Y.	2	732

TO STUDENTS IN COLLEGES AND HIGH SCHOOLS

Boston College	3	1625
Holy Cross College	3	1300
Boston College High School	3	975
Loyola College, Baltimore	1	200
Georgetown University (Freshmen)	1	256
Small boys	4	148

TO LAYMEN

Cohasset	1	21
Cohasset (Blind Boys)	2	16
North Andover	21	260
No. Andover (Boys)	2	42
Private	10	10

SUMMARY OF RETREATS

	Retreats	No.
Priests (Secular)	9	1380
Religious Congregations (Men)	1	9
Seminarians	1	153
Religious Brothers	1	24
Religious Women	99	6758
Secular Ladies and Girl Students	36	3843
Students (Boys) Colleges and High Schools	15	4504
Laymen	36	349
Private	10	10
Total	208	17,030